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What and
Where
is God

By H. B. PHILBROOK.

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A DISCUSSION OF THE CAUSE, CHARACTER AND OPERATIONS
OF THE CREATOR.



WHAT ^{AND} WHERE IS GOD?

BY H. B. PHILBROOK,

EDITOR "PROBLEMS OF NATURE,"

And Author of "Work of Electricity in Nature," "Cause and Cure
of Disease," "Mating in Marriage," and other
Scientific Works.



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PREFACE.

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H. B. PHILBROOK.

Contents.

CHAPTER I.

All the grand affairs of nature call upon man for an answer as to the Author of such wonderful and beautiful orders of creation—All the commodities furnished by nature to people when their use is possible are calling for an answer whether a calculator of peoples' wants was the Author of the commodity—A creature is brought into being and a person is asked who created it and what was it for as soon as man is on the earth to see it—The savage wants to know if his great office in existence is appreciated—The half civilized people are wanting to know why they are not so far advanced as other people with whom they are acquainted—The better and more advanced races come into existence and inquire what and where is God?—A more civilized person declares that only an accident and a law gave space a universe or any object in nature—A popular scientist is certain that only law was operated, but a law is controlled by other laws—To look for a God he declares is a folly and waste of time—An admission of the commencement of any affair of nature a complete overthrow of the claim that a universe or world was without beginning—Every commencement of an operation of nature a consequence of a previous one—A first operation was a will of a Creator given execution—In every operation of nature a progress of a plan can be discovered—A commencement of creation a certainty—A Creator can be discovered—A current of electricity was the constructor of nature—It was God—It is God—All the operations of nature the work of such a power; it is both power and intelligence; it is the observer and provider of all wants—It is the operator of the plans of God; the body of God is

the objects of the universe, if a body is claimed for him—The construction of any object in nature a consolidation of a current of the Almighty power—The will of creatures but a small portion of the power of a universe given operation in a brain—A repair of a part of creation is but a new consolidation of a current of what is God—A will of a creature is added to a will of God in the work—All objects, whether animate or inanimate, are given an office in existence, and no power can defeat the fulfillment of the office—Each order of natural creation is wholly controlled by circumstances and a power securing its office in existence—The brain possesses a small amount of God devoted to the intellect of a creature; all the rest of the force of the body for another purpose, and it is also but part of God—A God is power that is observing anything in nature—The origin of the power that is God a question unanswerable by mortals—A tracing of the work of this power, and uncovering of the fact of its intelligence, the principal object of this work. 25

CHAPTER II.

A sky can afford a key to all the problems of the universe—The different currents of the solar system that are whirling worlds, and those that are developing worlds, and those turning oceans in their beds, and those coursing in plants and creatures are different divisions of the power of God—All the currents of so-called electricity of the universe is all there is of the Almighty—A knowledge of this fact, and that the power is intelligent, constitutes the means of uncovering all of the facts of nature—All space occupied by a current of this power—A tracing of what is considered law and what is considered but a temporary operation is possible—All operations of nature intelligent operations—A current of electricity is but a route of a will of God—It is doing an intelligent work always—A person's will is only another such current, and its operations are analogous to those of the currents of nature—A gas in a brain is the cause of the weakness of a person's will—A person's will cannot interfere with a will of God in the other

parts of the body—A current in nature wants no conductors; there is no obstacle to the operations of one in space—An object of creation a figure of the will of God—All matter is but a concentrated action of a will of God the Almighty—A person's or creature's will will create figures if given out with great power—Apparitions are such figures—Decomposition of objects but a relaxation of a concentrated will of God—Figures of the will of persons expand instantly, causing the explosions often heard in forests where savages dwell, and in civilized places—Spirit rappings but the explosions of figures of a spirit's will, constructed for the purpose of an explosion—All spirit work is only a work of spirit will—A form observed in a moment of tranquility is not an apparition—It is a real object—Our reference to spirit affairs to find analogies to a work of a will of the Almighty—The origin of substance of no consequence to the people—Substance of a will is all that is wanted by a God or a people for their purposes or uses—Order of the investigation of the question, What and Where is God. 41

CHAPTER III.

A further disclosure of the affairs and facts of the solar system necessary in order to follow a mind's operations in it—A complete discussion of its whole character a necessity—Description of the system and its parts—How the planets are got around the sun—Cause of the form of an orbit—Actual character of a planet or orbit never before disclosed—Evidences of the existence of the facts pointed out—A discovery of the character of the motions of the planets—Proof of what is given of such matters—Purpose of giving the facts only to disclose all the grounds in which the operations of an intelligent power are to be followed—Astronomers' ideas of the character of stars are a mere superstition—Solar system a great organization of cells as a plant or creature—A star is a ball of the same character as the moon, only matter—The stars pass around the earth as the moon passes—A following of the operations of intelligence in the great organization commenced at the work of the revolution of the planets and

moons—The axial motion of the four greater planets caused by a rolling of these bodies on an archway extending around the sun—A consequence of a surface being in contact with the archway—The four smaller planets are in a cell which is rolled; and their axial motion a work of a will, and all the motions of the moons or stars the work of an intelligent power also—The so-called law of gravity an intellectual work of a current of the good power in part—A current of electricity coming out of the earth the operation—Phenomenon of gravity explained—No gravity at the poles of the earth—The perturbations of planets and moons are but acts of a will for a purpose of instructing people of the unity of the power of creation, and only intellectual operations—A comet is a bit of teaching by a will of the Almighty—So-called gravity operating with the current of power that is coursing from an object—It is not universal in its extent—Disclosures of the facts of creation given people no faster than a good use can be made of them. 57

CHAPTER IV.

What a revolution of the moon offers of a work of intelligence—So do all the moons—So do the perturbations of the moon—Purpose of the change of the orbit of the moon—Moon produces changes in weather—Orbital changes produce the change of seasons—What constitutes a sheen of light near the moon's surface—The same occurs with every planet, and it is the means of lighting and warming the planets—It is all an intelligent work, and for a purpose foreseen—What constitutes the sheen of light in our sky called the sun—Astronomers cannot accept the truth without abandoning the old speculations—What has been learned of the solar organization—They hope that our work may be forgotten—A will of God moves the moon and stars—Purpose of stars—Character and purpose of the milkyway and so-called nebulae—Planetary revolution a work of a mind as well as power—The parts that are only a mind's work and those that are only a consequence of a fact— Astonishing facts of such operations—A subject for contempla-

tion by the wise—All the wants of a people foreseen in the construction of a world—Every provision made for their well-being and advancement—What the sun affords as evidence of the presence of a mind—A startling fact connected with the blaze in the sky—A current of the sun's electricity cut off in the crossing of the sun by the moon or Venus or Mercury—The pictures of these objects on the blaze around the world—What a clearer disc of the light in the sky produced by a thin cloud is for.

73

CHAPTER V.

Evidence of intelligence in the operations of the world—A continuation of the evidence in a solar system—One organization affords as much evidence as the other—Description of the current of will that unfolds a world—It is but part of the will of God—All the smaller currents are obedient to the greater one—A current created by a person's device will not perform a work of nature—The importance of this disclosure—Course of the earth's current—what barricades of ice and snow are around the poles for—Operations of the current the same in all the planets—A moon is not unfolding—A world is but a will—All cells are a substance called mind—Importance of this discovery—The first work of the current was to construct water—How it was performed—Atmosphere is oxygen suspended in electricity—What created oxygen—A combination of oxygen and hydrogen a work of intelligence—Water is impossible without a constant operation of a will of the Almighty—All combinations of substance as a constant work of will—Water is continually created and decomposed—A clearing of the atmosphere a part of a work of God—Phenomena in the atmosphere ; what it teaches—All parts of a solar system being developed—An execution of a plan to unfold a world absolutely perfect—A want of wisdom of a person gives a doubt concerning it—Auroras at the poles—What they are for—What creates them.

87

CHAPTER VI.

A description of the world's development—Scientific data given only to show the presence of mind—Cause of a circuitous coursing of electricity—A generation of electricity in a battery—A generation not wanted in the world's development—Philosophy of the subordination of currents in a solar organization—It is copied by people in a great work—The earth's shell was only a mica ball. No great change in it has occurred—What mica was cast upon the surface of the world for—Description of a coral—Why the ocean was made a brine, and its consequence—What constitutes an island or continent—What caused the land of the globe to be in its present locations—Philosophy of construction of a coral atoll—What it is for—Plants grow on coral rock—When the coral is out of a brine they are a continuation of coral growth—What gives increase to a continent or island—All the atolls of the past condition of the world are still to be seen—A continent unfolds like a construction of a bud—A continent is a blossoming of a coral clump—It can be seen on any good map—An astonishing thing is the fact—Description of the process of coral growth—What constitutes a polyp—Why branches are on corals—How a coral becomes calcareous—What it was for—Coral pollen—Evidences of mind in operations described.98

CHAPTER VII.

Consideration of the cause and purpose of metals—Soil; what constructs it—What is a metal—What are not metals—Metals given the uses for which they were intended—Man was given the idea of their purpose—Gold; its construction—What accumulates it in the rock—Cause of its value—Silver; its construction—Cause of a difference in the more precious metals—Evidences of the facts—Copper; its construction—Where it is found—What gives it a brackish character and reddish color—Quicksilver; its construction—It had a purpose—Coal; its construction—What causes a difference in it—Iron; its construction—An astonishing operation of a power—All the sub-

stance of metals was originally in a coral rock—A power of great wisdom gave them preparation from coral only—Evidences of the fact of intelligence being operated in their construction—Childish assumption of a person as to the cause of the existence of objects in nature. 110

CHAPTER VIII.

Plan for giving the land water—Evidence of a plan can be seen—

All the uses of water not observed—Coral atoll drainage barely continued in the drainage of a continent—The gaps in hills and mountains a calculation of a creator—Purposes of lakes and seas—Astonishing effects of the Caspian and Mediterranean seas—Their offices—How they were constructed—The intelligence operated—Construction of soil—A description of its purposes and uses—A wonder of creation—What part of soil is used in a plant's growth—What produces a difference in the growth of plants—What causes a change in the orders—Description of the disposition of a bit of soil in a plant—Protoplasm—What produces changes in a soil—What gives fertilization—All the construction of soil and the philosophy and operation of plant growth a work of mind—It needs only to be described completely. 120

CHAPTER IX.

Origin and distribution of animals on the world—An acceptance of the description, when it is comprehended—Animals were constructed when plants began to decay—All actually different orders of plants have been copied in species of animals—The plant kingdom the commencement of the animal kingdom—The animal kingdom a product of the plant kingdom—In the operation of a change of one kingdom to the other the sight of the direct and special operation of God can be got—The facts as to the operation of a will of God it discloses—The character of substance operated on—Change of the womb of animal generation—What a womb of the atmosphere and water was—No change in the actual process of generation or

change in the objects converted with a creature—What the object is—The change a work of mind barely—Substance for the body of a creature—What changed a body of gas to one of cells—What it teaches—Spontaneous generation of animals still going on—Only a clearing of the water from the atmosphere caused a decrease of the amount in the atmosphere—Change of temperature of the water on the earth the cause of less spontaneous generation in the water—Cause of extinguishment of species—What a plant can bestow to the water or atmosphere—Disposition of the objects—Cause of smallness of offspring in cases of reproduction by the sexes—Original bodies of all creatures hydrogen gas.—Proof that Genesis contains facts. 130

CHAPTER X.

Cause of sex in animals—Sexual capacities of male only less developments from a plant than those of females—A strange fact connected with the appearance of breasts on the male—Both sexes of animals correspond in development to the sexes so-called in plants—Cause of extermination of species—Exceptions to the general law—Opportunity to discover a mind's work in the development of sex in animals—A mind controlled by another mind or will—What the Almighty can give information to directly—How people are given information not acquired by the senses—Duration of species—All are controlled by duration of orders of plants—What distributes animal species—Cause of propensity to continue at place of origin—Cause of capacities in all creations—All operations of a mind an obedience to a command of a Creator—Cause of affection in a dog, and of cruelty in a cat—Effect of person's will on an animal. 142

CHAPTER XI.

Examination of the elements—Winds, their cause and character—What produces changes in the direction of winds—Purpose of a wind—Construction of clouds—Movement of clouds a

wonder—On what clouds are formed—The description of the cavalcade of objects in a sky—Fog, its construction and dispersion—Dew; its purpose—Snowstorm—Wonder of a snow-flake—A generation of insects from melting snow—Purpose of both flake and insect—Thunder storm; its purpose and wonderful character—Most extensive exhibition of a work of special intelligence in the universe—All the operations an intellectual work—Cause of bolts of a current of power coming upon the earth—All are for a teaching of people. 153

CHAPTER XII.

Origin of plants—First plant grown out of water—Character of a pine—Changes in form of—Origin of spruce—Changes in—Origin of fir—Changes in—Origin of hemlock—Changes of character—Origin of birch—Changes of kinds—Origin of the beech—It is a fruit bearing plant—No change in the order—Importance of disclosing all the origin of plants. 162

CHAPTER XIII.

Drones in orders of plants—Indices as to a plant's degree of development on a leaf—Why has the world not discovered it—The poplar's place among plants—It is only a cottonwood—Cherry; its position among plants—Origin of plants having leaves with more than one point—The maple the first—Orders that followed—The butternut—Evidence of the degree of development of a plant—Evidence of the degree of degradation of a plant—What constitutes a degradation—Similarity of plants in the same climates and soil. Origin of blossoming plants—A degraded cherry is the plant in each order—What a blossom leaf will disclose—All drones in plants are for a teaching of the people—A development of blossoms performed at the expense of the organization of the plant—Origin of all annual plants—The degree of the development of the plant—Corn—Barley—What part of the plants are degraded—Origin of blossoming plants that endure but a season—Their degrees of degradation—Evidence

of the degree—Their purpose—Moss; what it is and what it is for—Plants without foliage—Their construction—All the evidence of the facts offered can be found by observing plants—People can learn what part of a plant's growth is a work of mind, and what part a consequence of a force. 172

CHAPTER XIV.

Blossom development—Pollen; its purpose—Plant pollen only a sensitive substance—It is the brain of a plant—The first construction of a brain—The old theory of the purpose of a blossom—Resemblance of an animal and human brain to the pollen and stamens of a blossom—Plants are conscious to some extent—Colors of flowers a consequence of an intelligent work of a power in the atmosphere—Astonishing degrees of intelligence in the work—No regularity or beauty of color where none is intended—Plain evidence of the fact—Use of a blossom—Blossoms of the tops of garden vegetables—Fruit; its construction—All an intelligent work of God—Wonders of the cabbage—Cause of reproduction of plant species—Germination of plants—A plant is but a work of an intelligent force—What a bestowal of seeds to the ground by persons is for—It is but an asking for a particular food to be grown—Roots—The parts of a plant growth that are but a consequence of a force—All people are yet to see that a plant development is a friendly act of God toward persons and animals. 182

CHAPTER XV.

Origin of races or persons—Origin of a race an animal—Substance the same in the atmosphere as the animal origin—Operation of conversion the same—Why people are not spontaneously generated now—Human bodies originally but hydrogen gas—There was no sex in such bodies; quick decay of the object; evidence of their existence all gone—Creatures of similar bodies can give the evidence wanted—No soul in the original bodies that could be given life—A particular animal the origin of a race of people—Bible in a measure confirmed—All races

continue to dwell where created—A departure of a portion of some—Evidence of intelligence in the locating of races—Purpose of a race fulfilled by its operations—Animal practices a fulfilment of the purpose of the creatures—Animals are capacitated differently in the means of performing a will—People have but one kind of means—Animal species possess different capacities—People acquire all the propensities of animals; each class possesses the propensities of a certain species; the different operations of people a consequence—A society is given the classes it can make use of—All others are removed—A control of the selection a fact; it is a perfect control. 193

CHAPTER XVI.

Origin of races—The discussion a great task—If not all performed it is of no value—Origin of the Chinese—Purpose of the people—Their pursuit; its purpose—Their destruction of crocodiles—Cultivation of soil a great work—The race without perception to a great extent of what is in the country—They are destined to destruction—Evidence of their origin being a crocodile—Use of the people at the present time—Origin of the Hindoo—Where the race began—Purpose of the people—Their destruction of Animals—Their weapons—The spread of the people—A use for a cutlass was only to kill beasts—Destiny of the race—The destruction has begun. 204

CHAPTER XVII.

A cause for the peopling of the East Indies with Hindoos—The purpose of the people—Their destruction and its purpose—The whole of the islands given to a better people—The evidence of intelligence in the origin and purpose of the Hindoo—What a church can accept—What it will not accept—Our work is for the whole human family—The acceptance a certainty when the people comprehend it—Origin of the Caucasian—His spread over the world—Destruction of the Caucasian nations—Cause of their destruction—Future of the Roman descendants in France and Austria. 214

CHAPTER XVIII.

What can be discovered in the destruction of Caucasian nations—What can be performed by a spirit, and what is performed by a will of God—Prophecies of the Bible—A church gives them credit—It will contradict ours—Purpose of volcanoes and earthquakes—Their cause—A wonderful fact of their operations—Destruction of the Caucasians in the valley of the Euphrates—Abraham commanded to save a relic of the nation—All he did not lead to the Mediterranean were devoured by beasts or died of disease—What was done with the cities and tombs—Who again occupied them—What an Arab was for—What the people have done and are doing—Jewish captives—Their bad conduct in the country of their exile—Consequence of it—All destructions of people caused by a power greater than a mortal's—The Hebrews and their destruction—The disposition of a few—Egyptians only a colony of Hebrews—The nation prosperous as long as moral and industrious—Its destruction—Cause of the exodus—The decampment a saving of the few—The Jews confined to Palestine—What kept them there—The purpose of their continuation—When Europe was given civilization the nation was destroyed—The Caucasian people on the Caucasus mountains a relic of the Jews—Consequence of their going into the forest.

224

CHAPTER XIX.

Disposition of the Jewish nation—Who occupied their country—The purpose of the occupancy—The pilgrims of Europe permitted to visit it—All Caucasians were put to death—Cause of the giving of pilgrims of Europe a permission to go to Jerusalem—Wonderful control of Arabs—Who gave the command—Who wrote the Koran—What it was for—What it contained—Who controlled the Arabs—What gave pilgrims a chance to pass through their country—Purpose of the crusades—Their cause—Consequence of them upon the communities of Europe—Why a Turk was their opposer—Why one crusade

obtained a short stay in Jerusalem—The cause of the Arabs holding the country—Why the church of the Christians can not be put on the country—Dispersion of Jews over the world—What it was for—Their habits—Why people are compelled to see them—Future of the race—What will again be seen on the banks of Jordan—What a society of Jews will again be in the country of Palestine—What a song of Solomon was for—It can again be accepted by Jews. 235

CHAPTER XX.

Origin of the first nations of the coast of the Mediterranean—What peopled the border of the sea—A great spread of the people—The work of destruction—Where the exoduses from the country took place—Cause of them—Origin of the Romans—Origin of the Spaniards—Beasts occupied the dwellings of the people—An Arab came in time—Carthaginians; what they were—Purpose of the Arab occupancy of the country—When all are destroyed the country will again be in possession of the Caucasian people—Negroes; their purpose—They are a late creation—Why nations in a degraded state are destroyed—Circumcision; its purpose—A disgrace to all persons practising it—Why the Jews were spread over the earth—Their habits—Their destiny—Asia Minor; who peopled it—A great nation of Hebrew descendants—Its destruction—What destroyed it—Why it was destroyed—Why there are no ruins of buildings or monuments standing—Beasts became the dwellers in the heaps of stone—Completeness of the destruction—Cholera followed—Decampment of the survivors into Europe—Why jewelry was found in the soil at Troy—What will be found—The wonderful memoirs of the nation—Who has possessed the country since its destruction—For what purpose it was occupied—Who was Homer; his inspirer. 246

CHAPTER XXI.

The destruction of the Nation of Asia Minor—A calculation of a power of creation—The work was complete—Beasts given

Now who created this wonderful and all competent agent? From what came it? This is a question we are unable to answer. It is never to be answered, in our opinion, while man inhabits the globe, and this is the reason we can learn nothing of the origin or cause of God, beyond the existence of this power. The question as to the construction of a Creator is answered, when it is stated that this subtle influence in the universe is the very Almighty whose existence and power in the objects of a world occasion world wide discussion and investigation. That this influence possesses a capacity of intelligence is just as certain as the possession of intelligence by a person. Its possession by a person is the means of the intelligence possessed, and it is but the most infinitesimal part of its manifestations in the organization. Every organ of the body is a work of this agent, and every organ is appointed to do a work also by it. All the calculations necessary for the completion of the organization is just as much a work of this agent, and it is idle to claim that any calculation of the construction of the body is made by a person himself, and it is equally foolish to claim that a creator of an individual character is able to control the universe of operations of this force. The power to plan and power to execute is within the one affair, and every work of nature shows it.

It is our intention to disclose all the evidence of the fact that a capacity of intelligence is possessed by this great agent of creation that a rational mind will care to observe, and that no other affair or substance in existence is possessed of any intelligence without a portion

of this agent in it. A most startling condition of affairs will be uncovered if our propositions are correct. A whole people will be appalled at what is actually around them, and the affairs of nature and the operations of this agent will possess a new character to all willing to contemplate the facts we will disclose, and it is not our wish to obtain a single indorsement of the propositions by any author of science, or by any person who observes it. It is to be submitted as a conclusion of our own, and for the people to consider. We will try and demonstrate all that is proposed by sufficient reference to fact and operation. No idle experiments will be given, which are merely a bewilderment to the mind and a burial of the more clear and better demonstrations in the work of nature. Every demonstration a competent mind will want shall be given, and a better demonstration of a truth of nature can be found in the work of nature connected with the law than can possibly be made by anything man can construct or ever did construct, and it is a fact that an experiment to establish a truth of nature will in the future be considered a folly of the most stupid character. Every mind, also, will one day discover that no artificial contrivance is able to perform a complete demonstration of the operation of nature, and that it is only necessary for people to open their eyes to see a demonstration of unerring competency in the operation of nature itself. No call is made for a demonstration except from a person who is too stupid to observe one of the most convincing character, and it is as useless to make another for him. Every person who calls for proof of a law of nature by

possession of the country—Earthquakes followed the destruction of Paul—Cholera followed the earthquakes—Where the surviving people went—The Turks their descendants—A world of other nations are to discover it—Why the Turks are disliked by other European nations—Their practices are the same as the older Caucasian nations—Why their earlier history is not known—Present condition of Asia Minor—Doom of the Turks—A Slavonic origin—Aryan race the Goths—Tartar invasion of Europe—Persian exodus—What caused it—Origin of Persian nation—Experience of the people—Their degradation—Their departure from the country—Contests with Grecians—Consequence of their dwelling in Greece—What the cities of Greece were intended to copy—What gave Greece its sudden advancement in civilization—Herodotus' account of the invasion by Xerxes—It confirms our word—What Persia will again become—What the monuments on the old plain teach. 262

CHAPTER XXII.

Colonies of Spain and Italy—Progress of the Spaniards—The purpose of the nation—What bull fights were for—Influence of cattle raising on the people—Soil and climate—Intelligence of the people—Influence of the church—Spaniards prospected a world and discovered unknown countries—Mohammedan conquest—Its check in France—Purpose of the Arab coming—Purpose of their expulsion—Early Caccasian colonists—How they occupied the country—The escape from beasts a blessing to the people—Roman conquest—Its purpose—Cause of Spanish decay—Purpose of the Gothic conquests—Future of the nation—Roman nation—We cannot uncover all the important facts for a want of historical proof—The facts would not be accepted—Origin of the nation—But little is found in histories—No complete history of periods beyond the middle ages possible by mortals—A spirit can give it all—Jews obtained that history from a spirit—It would not be accepted now by the people—The stone on the Campagna—Cause of their being there—Cause of the different societies of the

peninsula—They were one people and all came from Africa—The great nation was the development of all the societies—What a history will be in the future—Change in the character of the Roman people—What caused it—The cause of the falling to pieces of the empire—Consequence of killing ferocious animals in the amphitheatre—What the people became in the later period of the empire. 275

CHAPTER XXIII.

Commencement of the development of the Roman nation—Army made better—Control of the conqueror by a spirit—Excuses for a conquest found—First conquests—What followed—What conquests were for—Consequence of control of Greece and Macedonia—Advancement of civilization of the Goths in all Roman conquests of the people—Extent of the empire—Purpose of the placing the civilized world and Europe under the Romans—What followed the partial control of the Jews by the army of Pompey—What the Arabs gained by the Roman control of these communities—A literature given all the countries as a consequence of a Roman authority—A Roman government placed a church of spirit teaching in all the conquered countries—Astonishing calculation a part of the work of giving the people of Rome a control of the civilized world—Where the church will yet go—What kind of a church will follow—What the Christian church has accomplished—Choice of the Roman people as a means of giving the church an establishment—What closed the books of the Old Testament—What was started at the Italian nation when a spirit teaching among the Jews was suppressed—Why an instrument for again giving spirit teachers was obtained in the Jewish country—It was found when the arm of Rome was around the people—The good instrument was protected by a Roman influence upon the Jews—After the advent was passed the Jews were destroyed—Why—What prevented their destruction from occurring sooner—Jews would not accept a good Messiah—A world is to behold the cause of a Roman empire. 289

CHAPTER XXIV.

How part of the population of England and the continent of Europe became Roman—What gave the Romans control—How far it is now removed—Why Poland was dismembered—Condition of the people—Condition of the Russians—The Norwegians and Swedes—What they want, and what they emigrate for—Nature of the Irish—The future of the people—The church is to be destroyed there—Origin of the race—Good people when cultivated—The cause of civil commotions in England—A Goth against a Roman—Origin of the Gothic race—Magnanimity and courage of the people—They were always in a war with Romans—Why they massacred several Roman armies—Theodoric—Bonaparte's career—Who controlled him—What his operations were a copy of—Strange manner of protecting Turkey—The Turks were Caucasians—They have been given assistance by a spirit since—What Bonaparte's operations were for—Similarity of the person with Cæsar—Condition of Britons when under a Roman—Commencement of the overthrow of the Romans—What prevented the Romans still controlling the country—Advantages of a Gothic control of the country—What monarchs were Goths—The Romans dismissed when they could not longer advance the civilization of the country. 304

CHAPTER XXV.

Commencement of the driving of Romans from Europe—Where it commenced—Contest for the possession of the Netherlands—Goths triumphant—Control of Marlborough—His successes—His power left him when he could not be used for a good work—Queen Anne's detestable career—Romans dismissed from all further control of the country by her death—Struggle of Romans and Goths in northern Europe for supremacy—Swiss struggles for a freedom from Roman control—It was given success at a great cost of life—Who inspired the patriot—Who inspired the conqueror of the Austrian armies—The whole of the protestant country saved by Gustavus—All

above the Carpathians was made free—What comes next as a deliverer of people from burdens—Frederick the Great well punished for doing wrong—Consequence of the punishment—Character of the Austrian government—Description of its pretensions—Corruption of the nobility—Hungarians Caucasians—Their war with Austria but a means of a more perfect union—Theresa is to control a deliverer of the Austrian people—Destiny of the empire—Louis Napoleon; his dastardly character—What dethroned him—What caused the dismissal of Roman descendants from the army—What drove aspirants for the throne from the country—What follows the operation.

317

CHAPTER XXVI.

Spiritualism in Europe—Classes of people giving it attention—Witches—Their destruction—Newton's greatest work destroyed—Why—Consequence of the destruction of the so-called witches—What the world obtained afterwards—Voltaire—His control—Teaching of a mortal world by a spirit world—Advent of spiritualism in this country; its purpose—What it teaches—It is to determine in a few years more—Character of spirit control—Luther and Melancthon—Who controlled Luther and his associates—The consequence of the work—Who came on the Mayflower—Who gave a colony a spirit worship—Who caused a pope to advise a French monarch to assist the Americans—Who inspired the writer of the constitution of the United States—The code Napoleon—Who sent good officers of Europe to Washington—Franklin's work.

330

CHAPTER XXVII.

Origin of the Esquimaux—The habits and propensities of the people like those of the polar bear—Their office in existence—Their destruction—Origin of the Americans savages—Their habits and propensities the same as those of the panther—Purpose of the people and their destiny—Origin of the South

American race—Habits and propensities those of the jaguar—Office of the race—Where it spread—What civilization it obtained—Destiny—Origin of the Sandwich Islanders—Habits like those of the hog—Origin of the Australian—Habits and disposition the same as those of the kangaroo—Destiny—Origin of the savages of New Guinea—The practices of the people the practices of wolves—Destiny—Origin of the race in Madagascar—Habits and disposition like those of the lemur—Nearly extinguished—Origin of the small people in San Domingo—What caused their destruction—They had no bones in their limbs—All gone out of existence—Origin of the African negro—The practices of the people the same as those of the gorilla—Purpose of the people—Their office is performed—Origin of the New Zealander—He has habits like the chimpanzee—Destruction—Origin of all savages in Polynesia—The Caucasian, Goths and Irish races the only races that are to continue in the world—All others are to perish. 342

CHAPTER XXVIII.

Spirit objects—Their construction—General description—Plant, animal and human souls—How the soul is constructed—Description is given of the construction of a soul—Escape of the soul from the body—God disengages it—Details of all the operations of a soul's construction and passage to the sky—What organs of the body are constructed of cells—What the other parts of the body are constructed of—What they are—Psychological observation of the soul of things—A soul can pass through all substances—Causes of the act—Soul is pulled from the body by a current of power in the atmosphere—Operation explained—Cavalcade of plant and animal spirits around the world—It is the spirit sphere—All its parts immortal—What use is made of the souls of plants—Philosophy of crystals—Groups of crystals a conglomerate stone—What are conglomerates—Form of crystals—Cause of—Use of crystals—Figures of plants in frost and ice—Cause of—What can be seen in conglomerate stone—Plant souls converted into animals—Operation—Use of umbilical cord—What it is for. 353

CHAPTER XXIX.

Origin of human offspring—What union of sexes is for—Womb attracts an animal soul to it—What part is employed in constructing the child—What organs made first—From what they are made—When process of growth commences—What causes a birth—What can be discovered in an unfolding child or animal—What has prevented the fact becoming known—Cause of desire for young by female animals in the beginning of summer—What produces more than one offspring—What animals have more than one—means for great multiplying of good animals—Same in people and men of great brains and good nerves—Classes of society only classes of animals in human form—The number of classes are the same—All practice an animal's propensities—What people will one day adopt for an improvement of society—Imperative demand for a destruction of bad animals—A prophecy to follow this chapter—What it will possess—Description of a spirit plane—How a spirit is formed—Employment of a spirit—When one can be seen—Philosophy of control of a mortal by a spirit—What classes most easily controlled—Bad persons often scared out of a bad purpose—Good people given a teaching—Bad people only controlled for the benefit of society—Good words for all good people.

368

CHAPTER XXX.

Every country possesses means for knowing a future of its people—What the means are—Object of our discussion of spirit control of people—Consequence of a knowledge of the facts—Community of people a community of species of animals, given a greater development—People are acting as animals act when not controlled by a spirit—A great brain of no value unless given cultivation by a spirit—People can learn by their senses only what an animal learns—They cannot learn more without assistance—God gives certain information directly—A spirit gives the balance that a person cannot get—Extent of a spirit teaching—Kinds of teaching—All intellectual acts promoted by a spirit control—System of spirit teaching—Its extent—What the spirit people have discovered—It was at once given the mortal world—Consequence of it—Why facts were given one at a time in the past—All events hereafter to confirm our prophecies—Explanation of the different kinds of spirit control of persons—Why some spirit work is discussed and others not—Future use of nature's power—What gives inventions—What are to come—Warnings given people—Impressions of facts beyond reach—Love a spirit gift—It is

of the degree—Their purpose—Moss; what it is and what it is for—Plants without foliage—Their construction—All the evidence of the facts offered can be found by observing plants—People can learn what part of a plant's growth is a work of mind, and what part a consequence of a force. 172

CHAPTER XIV.

Blossom development—Pollen; its purpose—Plant pollen only a sensitive substance—It is the brain of a plant—The first construction of a brain—The old theory of the purpose of a blossom—Resemblance of an animal and human brain to the pollen and stamens of a blossom—Plants are conscious to some extent—Colors of flowers a consequence of an intelligent work of a power in the atmosphere—Astonishing degrees of intelligence in the work—No regularity or beauty of color where none is intended—Plain evidence of the fact—Use of a blossom—Blossoms of the tops of garden vegetables—Fruit; its construction—All an intelligent work of God—Wonders of the cabbage—Cause of reproduction of plant species—Germination of plants—A plant is but a work of an intelligent force—What a bestowal of seeds to the ground by persons is for—It is but an asking for a particular food to be grown—Roots—The parts of a plant growth that are but a consequence of a force—All people are yet to see that a plant development is a friendly act of God toward persons and animals. 182

CHAPTER XV.

Origin of races or persons—Origin of a race an animal—Substance the same in the atmosphere as the animal origin—Operation of conversion the same—Why people are not spontaneously generated now—Human bodies originally but hydrogen gas—There was no sex in such bodies; quick decay of the object; evidence of their existence all gone—Creatures of similar bodies can give the evidence wanted—No soul in the original bodies that could be given life—A particular animal the origin of a race of people—Bible in a measure confirmed—All races

continue to dwell where created—A departure of a portion of some—Evidence of intelligence in the locating of races—Purpose of a race fulfilled by its operations—Animal practices a fulfilment of the purpose of the creatures—Animals are capacitated differently in the means of performing a will—People have but one kind of means—Animal species possess different capacities—People acquire all the propensities of animals; each class possesses the propensities of a certain species; the different operations of people a consequence—A society is given the classes it can make use of—All others are removed—A control of the selection a fact; it is a perfect control. 193

CHAPTER XVI.

Origin of races—The discussion a great task—If not all performed it is of no value—Origin of the Chinese—Purpose of the people—Their pursuit; its purpose—Their destruction of crocodiles—Cultivation of soil a great work—The race without perception to a great extent of what is in the country—They are destined to destruction—Evidence of their origin being a crocodile—Use of the people at the present time—Origin of the Hindoo—Where the race began—Purpose of the people—Their destruction of Animals—Their weapons—The spread of the people—A use for a cutlass was only to kill beasts—Destiny of the race—The destruction has begun. 204

CHAPTER XVII.

A cause for the peopling of the East Indies with Hindoos—The purpose of the people—Their destruction and its purpose—The whole of the islands given to a better people—The evidence of intelligence in the origin and purpose of the Hindoo—What a church can accept—What it will not accept—Our work is for the whole human family—The acceptance a certainty when the people comprehend it—Origin of the Caucasian—His spread over the world—Destruction of the Caucasian nations—Cause of their destruction—Future of the Roman descendants in France and Austria. 214

CHAPTER XVIII.

What can be discovered in the destruction of Caucasian nations—What can be performed by a spirit, and what is performed by a will of God—Prophecies of the Bible—A church gives them credit—It will contradict ours—Purpose of volcanoes and earthquakes—Their cause—A wonderful fact of their operations—Destruction of the Caucasians in the valley of the Euphrates—Abraham commanded to save a relic of the nation—All he did not lead to the Mediterranean were devoured by beasts or died of disease—What was done with the cities and tombs—Who again occupied them—What an Arab was for—What the people have done and are doing—Jewish captives—Their bad conduct in the country of their exile—Consequence of it—All destructions of people caused by a power greater than a mortal's—The Hebrews and their destruction—The disposition of a few—Egyptians only a colony of Hebrews—The nation prosperous as long as moral and industrious—Its destruction—Cause of the exodus—The decampment a saving of the few—The Jews confined to Palestine—What kept them there—The purpose of their continuation—When Europe was given civilization the nation was destroyed—The Caucasian people on the Caucasus mountains a relic of the Jews—Consequence of their going into the forest.

224

CHAPTER XIX.

Disposition of the Jewish nation—Who occupied their country—The purpose of the occupancy—The pilgrims of Europe permitted to visit it—All Caucasians were put to death—Cause of the giving of pilgrims of Europe a permission to go to Jerusalem—Wonderful control of Arabs—Who gave the command—Who wrote the Koran—What it was for—What it contained—Who controlled the Arabs—What gave pilgrims a chance to pass through their country—Purpose of the crusades—Their cause—Consequence of them upon the communities of Europe—Why a Turk was their opposer—Why one crusade

obtained a short stay in Jerusalem—The cause of the Arabs holding the country—Why the church of the Christians can not be put on the country—Dispersion of Jews over the world—What it was for—Their habits—Why people are compelled to see them—Future of the race—What will again be seen on the banks of Jordan—What a society of Jews will again be in the country of Palestine—What a song of Solomon was for—It can again be accepted by Jews. 235

CHAPTER XX.

Origin of the first nations of the coast of the Mediterranean—

What peopled the border of the sea—A great spread of the people—The work of destruction—Where the exoduses from the country took place—Cause of them—Origin of the Romans—Origin of the Spaniards—Beasts occupied the dwellings of the people—An Arab came in time—Carthaginians; what they were—Purpose of the Arab occupancy of the country—When all are destroyed the country will again be in possession of the Caucasian people—Negroes; their purpose—They are a late creation—Why nations in a degraded state are destroyed—Circumcision; its purpose—A disgrace to all persons practising it—Why the Jews were spread over the earth—Their habits—Their destiny—Asia Minor; who peopled it—A great nation of Hebrew descendants—Its destruction—What destroyed it—Why it was destroyed—Why there are no ruins of buildings or monuments standing—Beasts became the dwellers in the heaps of stone—Completeness of the destruction—Cholera followed—Decampment of the survivors into Europe—Why jewelry was found in the soil at Troy—What will be found—The wonderful memoirs of the nation—Who has possessed the country since its destruction—For what purpose it was occupied—Who was Homer; his inspirer. 246

CHAPTER XXI.

The destruction of the Nation of Asia Minor—A calculation of a power of creation—The work was complete—Beasts given

possession of the country—Earthquakes followed the destruction of Paul—Cholera followed the earthquakes—Where the surviving people went—The Turks their descendants—A world of other nations are to discover it—Why the Turks are disliked by other European nations—Their practices are the same as the older Caucasian nations—Why their earlier history is not known—Present condition of Asia Minor—Doom of the Turks—A Slavonic origin—Aryan race the Goths—Tartar invasion of Europe—Persian exodus—What caused it—Origin of Persian nation—Experience of the people—Their degradation—Their departure from the country—Contests with Grecians—Consequence of their dwelling in Greece—What the cities of Greece were intended to copy—What gave Greece its sudden advancement in civilization—Herodotus' account of the invasion by Xerxes—It confirms our word—What Persia will again become—What the monuments on the old plain teach. 262

CHAPTER XXII.

Colonies of Spain and Italy—Progress of the Spaniards—The purpose of the nation—What bull fights were for—Influence of cattle raising on the people—Soil and climate—Intelligence of the people—Influence of the church—Spaniards prospected a world and discovered unknown countries—Mohammedan conquest—Its check in France—Purpose of the Arab coming—Purpose of their expulsion—Early Caccasian colonists—How they occupied the country—The escape from beasts a blessing to the people—Roman conquest—Its purpose—Cause of Spanish decay—Purpose of the Gothic conquests—Future of the nation—Roman nation—We cannot uncover all the important facts for a want of historical proof—The facts would not be accepted—Origin of the nation—But little is found in histories—No complete history of periods beyond the middle ages possible by mortals—A spirit can give it all—Jews obtained that history from a spirit—It would not be accepted now by the people—The stone on the Campagna—Cause of their being there—Cause of the different societies of the

peninsula—They were one people and all came from Africa—The great nation was the development of all the societies—What a history will be in the future—Change in the character of the Roman people—What caused it—The cause of the falling to pieces of the empire—Consequence of killing ferocious animals in the amphitheatre—What the people became in the later period of the empire. 275

CHAPTER XXIII.

Commencement of the development of the Roman nation—Army made better—Control of the conqueror by a spirit—Excuses for a conquest found—First conquests—What followed—What conquests were for—Consequence of control of Greece and Macedonia—Advancement of civilization of the Goths in all Roman conquests of the people—Extent of the empire—Purpose of the placing the civilized world and Europe under the Romans—What followed the partial control of the Jews by the army of Pompey—What the Arabs gained by the Roman control of these communities—A literature given all the countries as a consequence of a Roman authority—A Roman government placed a church of spirit teaching in all the conquered countries—Astonishing calculation a part of the work of giving the people of Rome a control of the civilized world—Where the church will yet go—What kind of a church will follow—What the Christian church has accomplished—Choice of the Roman people as a means of giving the church an establishment—What closed the books of the Old Testament—What was started at the Italian nation when a spirit teaching among the Jews was suppressed—Why an instrument for again giving spirit teachers was obtained in the Jewish country—It was found when the arm of Rome was around the people—The good instrument was protected by a Roman influence upon the Jews—After the advent was passed the Jews were destroyed—Why—What prevented their destruction from occurring sooner—Jews would not accept a good Messiah—A world is to behold the cause of a Roman empire. 289

CHAPTER XXIV.

How part of the population of England and the continent of Europe became Roman—What gave the Romans control—How far it is now removed—Why Poland was dismembered—Condition of the people—Condition of the Russians—The Norwegians and Swedes—What they want, and what they emigrate for—Nature of the Irish—The future of the people—The church is to be destroyed there—Origin of the race—Good people when cultivated—The cause of civil commotions in England—A Goth against a Roman—Origin of the Gothic race—Magnanimity and courage of the people—They were always in a war with Romans—Why they massacred several Roman armies—Theodoric—Bonaparte's career—Who controlled him—What his operations were a copy of—Strange manner of protecting Turkey—The Turks were Caucasians—They have been given assistance by a spirit since—What Bonaparte's operations were for—Similarity of the person with Cæsar—Condition of Britons when under a Roman—Commencement of the overthrow of the Romans—What prevented the Romans still controlling the country—Advantages of a Gothic control of the country—What monarchs were Goths—The Romans dismissed when they could not longer advance the civilization of the country. 304

CHAPTER XXV.

Commencement of the driving of Romans from Europe—Where it commenced—Contest for the possession of the Netherlands—Goths triumphant—Control of Marlborough—His successes—His power left him when he could not be used for a good work—Queen Anne's detestable career—Romans dismissed from all further control of the country by her death—Struggle of Romans and Goths in northern Europe for supremacy—Swiss struggles for a freedom from Roman control—It was given success at a great cost of life—Who inspired the patriot—Who inspired the conqueror of the Austrian armies—The whole of the protestant country saved by Gustavus—All

above the Carpathians was made free—What comes next as a deliverer of people from burdens—Frederick the Great well punished for doing wrong—Consequence of the punishment—Character of the Austrian government—Description of its pretensions—Corruption of the nobility—Hungarians Caucasians—Their war with Austria but a means of a more perfect union—Theresa is to control a deliverer of the Austrian people—Destiny of the empire—Louis Napoleon; his dastardly character—What dethroned him—What caused the dismissal of Roman descendants from the army—What drove aspirants for the throne from the country—What follows the operation.

317

CHAPTER XXVI.

Spiritualism in Europe—Classes of people giving it attention—Witches—Their destruction—Newton's greatest work destroyed—Why—Consequence of the destruction of the so-called witches—What the world obtained afterwards—Voltaire—His control—Teaching of a mortal world by a spirit world—Advent of spiritualism in this country; its purpose—What it teaches—It is to determine in a few years more—Character of spirit control—Luther and Melancthon—Who controlled Luther and his associates—The consequence of the work—Who came on the Mayflower—Who gave a colony a spirit worship—Who caused a pope to advise a French monarch to assist the Americans—Who inspired the writer of the constitution of the United States—The code Napoleon—Who sent good officers of Europe to Washington—Franklin's work.

330

CHAPTER XXVII.

Origin of the Esquimaux—The habits and propensities of the people like those of the polar bear—Their office in existence—Their destruction—Origin of the Americansavages—Their habits and propensities the same as those of the panther—Purpose of the people and their destiny—Origin of the South

American race—Habits and propensities those of the jaguar—Office of the race—Where it spread—What civilization it obtained—Destiny—Origin of the Sandwich Islanders—Habits like those of the hog—Origin of the Australian—Habits and disposition the same as those of the kangaroo—Destiny—Origin of the savages of New Guinea—The practices of the people the practices of wolves—Destiny—Origin of the race in Madagascar—Habits and disposition like those of the lemur—Nearly extinguished—Origin of the small people in San Domingo—What caused their destruction—They had no bones in their limbs—All gone out of existence—Origin of the African negro—The practices of the people the same as those of the gorilla—Purpose of the people—Their office is performed—Origin of the New Zealander—He has habits like the chimpanzee—Destruction—Origin of all savages in Polynesia—The Caucasian, Goths and Irish races the only races that are to continue in the world—All others are to perish. 342

CHAPTER XXVIII.

Spirit objects—Their construction—General description—Plant, animal and human souls—How the soul is constructed—Description is given of the construction of a soul—Escape of the soul from the body—God disengages it—Details of all the operations of a soul's construction and passage to the sky—What organs of the body are constructed of cells—What the other parts of the body are constructed of—What they are—Psychological observation of the soul of things—A soul can pass through all substances—Causes of the act—Soul is pulled from the body by a current of power in the atmosphere—Operation explained—Cavalcade of plant and animal spirits around the world—It is the spirit sphere—All its parts immortal—What use is made of the souls of plants—Philosophy of crystals—Groups of crystals a conglomerate stone—What are conglomerates—Form of crystals—Cause of—Use of crystals—Figures of plants in frost and ice—Cause of—What can be seen in conglomerate stone—Plant souls converted into animals—Operation—Use of umbilical cord—What it is for. 353

CHAPTER XXIX.

Origin of human offspring—What union of sexes is for—Womb attracts an animal soul to it—What part is employed in constructing the child—What organs made first—From what they are made—When process of growth commences—What causes a birth—What can be discovered in an unfolding child or animal—What has prevented the fact becoming known—Cause of desire for young by female animals in the beginning of summer—What produces more than one offspring—What animals have more than one—means for great multiplying of good animals—Same in people and men of great brains and good nerves—Classes of society only classes of animals in human form—The number of classes are the same—All practice an animal's propensities—What people will one day adopt for an improvement of society—Imperative demand for a destruction of bad animals—A prophecy to follow this chapter—What it will possess—Description of a spirit plane—How a spirit is formed—Employment of a spirit—When one can be seen—Philosophy of control of a mortal by a spirit—What classes most easily controlled—Bad persons often scared out of a bad purpose—Good people given a teaching—Bad people only controlled for the benefit of society—Good words for all good people. 368

CHAPTER XXX.

Every country possesses means for knowing a future of its people—What the means are—Object of our discussion of spirit control of people—Consequence of a knowledge of the facts—Community of people a community of species of animals, given a greater development—People are acting as animals act when not controlled by a spirit—A great brain of no value unless given cultivation by a spirit—People can learn by their senses only what an animal learns—They cannot learn more without assistance—God gives certain information directly—A spirit gives the balance that a person cannot get—Extent of a spirit teaching—Kinds of teaching—All intellectual acts promoted by a spirit control—System of spirit teaching—Its extent—What the spirit people have discovered—It was at once given the mortal world—Consequence of it—Why facts were given one at a time in the past—All events hereafter to confirm our prophecies—Explanation of the different kinds of spirit control of persons—Why some spirit work is discussed and others not—Future use of nature's power—What gives inventions—What are to come—Warnings given people—Impressions of facts beyond reach—Love a spirit gift—It is

in the operations of a power in the solar system, and in the phenomena of other facts of the system. When this work is performed, we shall discuss the question of the presence of an intelligent mind in the operations of a power in the world, and in the phenomena of facts connected with it. After this a plant shall be given observation for the same purpose, and then a creature and finally a spirit side of creation.

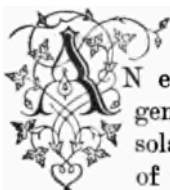
Only to discover that a mind is the performer of all operations, and the giver of all the facts of nature, shall we examine the construction, functions and phenomena of these different orders of creation. Of course a discussion of such subjects must necessitate an examination of the facts of the whole scientific inquiries concerning these affairs, but it is not our purpose to disclose facts of a scientific character.



CHAPTER III.

A further disclosure of the affairs and facts of the solar system necessary in order to follow a mind's operations in it—A complete discussion of its whole character a necessity—Description of the system and its parts—How the planets are got around the sun—Cause of the form of an orbit—Actual character of a planet or orbit never before disclosed—Evidences of the existence of the facts pointed out—A discovery of the character of the motions of the planets—Proof of what is given of such matters—Purpose of giving the facts only to disclose all the grounds in which the operations of an intelligent power are to be followed—Astronomers' ideas of the character of stars are a mere supposition—Solar system a great organization of cells as a plant or creature—A star is a ball of the same character as the moon, only smaller—The stars pass around the earth as the moon passes—A following of the operations of intelligence in the great organization commenced at the work of the revolution of the planets and moons—The axial motion of the four greater planets caused by a rolling of these bodies on an archway extending around the sun—A consequence of a surface being in contact with the archway—The four smaller planets are in a cell which is rolled, and their axial motion a work of a will, and all the motions of the moons or stars the work of an intelligent power also—The so-called law of gravity an intellectual work of a current of the good power in part—A current of electricity coming out of the earth the operator—Phenomenon of gravity explained—No gravity at the poles of the earth—The perturbations of planets and moons but acts of a will for a purpose of instructing people of the unity of the power of creation, and only intellectual operations—A comet is a bit of

teaching by a will of the Almighty—So-called gravity operating with the current of power that is coursing from an object—It is not universal in its extent—Disclosures of the facts of creation given people no faster than a good use can be made of them



N examination of the evidences of intelligence in the operations and facts of the solar system, compel a disclosure of affairs of the great organization beyond what are to-day observed by the popular authors of science. We cannot convince the reader of our work of the truth of what we shall state unless we can point to the facts of the system all can observe, but not at present given acknowledgment in the popular bodies of learning. The whole organization of the system is yet to be comprehended by the investigators of the affairs of nature, and we are compelled to give a complete discussion of all the character of the order of worlds, in order to be understood in what we shall offer of the amount of evidence that in each operation a mind barely is the operator. We will commence our work of looking for such evidence by examining the character of the great stellar organization. A great cell containing other cells is the solar system. Only an organization of cells is the great order of globes, and it is so easily found to be such that a pointing to the facts of the construction of it is all that is necessary in order to satisfy the observer of the fact. The greater cell contains the smaller ones, and the whole constitute the complication of cells that are

whirling in space, and so controlled and operated upon by a will that the whole are but serving a purpose of developing a more spiritual and competent order of objects.

A great cell of only concentrated power is the surface of the great organization. It is of the form of an orbit of the outer planet, and a sort of an ellipse is the shape of it on its side. A similar shape is its edge, but it is much thinner. An egg of a hen will afford an example of the shape of an orbit of a planet, or a side of the great cell that encloses the whole system. A depression of the sides of an egg shell until it is about a fourth of an inch thick, will give some idea of the form of the edge of a cell of the covering of the solar system. We ask the reader of our statement to bear patiently with us until we reach the evidence of the facts we are stating. We cannot give facts and the evidence of their existence in one sentence or on one page of our work. All our propositions are to be sustained by a pointing to facts all persons can discover, and we shall leave no way open for a person to deny our proposition without also denying facts all people can see.

The shell we are describing is the outer cell of the organization of stellar bodies, or what is better, stellar cells. Within this cell there are eight others of the same form. The distance of the cells from each other is the distance of the planets from each other. A space between the cells affords a channel of circulation for a planet to pass around the sun in. The sun is situated in the center or focus of the innermost cell, or, as correctly, in the center of all of the cells. Each cell around the sun

within the out-cell is the archway upon which a planet is carried, or what is better, rolled around the sun. The four outer planets called Jupiter, Saturn, Uranus and Neptune, are rolled on their surfaces, and the four small planets are each in the center of a cell exactly like a cell that is enclosing the sun, and which cell encloses also the moon or moons of the planet, and the stars that encircle it. This cell is rolled around the sun and in its revolution the planet, its moon or moons, and stars around the planet, are given a coursing around the sun.

The sun and planets, and moons and stars, are only cells, and the construction of all the cells was barely a concentration of a power we are considering, and a hollow globe barely is each cell. As to the fact of the existence of the objects described, a part of them are of course observed—a planet and moon and star, and the form of an orbit about as now given. We have not to give evidence upon these facts, except on the claim that an orbit or form of a cell that constitutes one is an egg-shaped affair. No proof of this is possible beyond the cause of the shape being such, and the cause of it is going to be given in our work as we proceed. Our disclosure of the evidence of a will and intelligence in the operations and other phenomena of the organization, will be comparatively simple when all the character of the organization is seen. When we discuss the development of a world and the objects of it, we are discharged from the necessity of giving a description of the organizations we are considering, as people are familiar with them in a degree.

The only cause for the shape of an orbit of a planet

being of the form, in a measure, of a common egg, was the necessity of cornering a ring of fluid substance in its coursing around a central object in the construction of the great organization of worlds. A particle of the fact that an orbit of a planet is of this character has not been obtained by astronomers, and, notwithstanding the fact that each planet is known to occupy more time in passing over an orbit at one end than the other. A considerable difference in time is occupied by the passing of every planet over a section of an orbit obtained by a division of it, at a point just midway between its most distant two points, in other words midway between its ends. A cornering of the ring of fluid substance given creation by a mere will of a God and which was to be converted into a world and moon and stars, was possible by making one point of the orbit of its coursing more pointed than other parts of it. Any operation of congregating matter in a stream of water by a turn of the stream will sufficiently illustrate the fact we are giving. A bare want of a means of a moulding of a ring of so-called *nebulæ* into a world or moon was all the cause of an orbit being of an egg's shape, and an orbit for a ring of the plastic substance to be passed through was obtained by a consolidation of the surface of the ring. A contraction of the surface of the ring was a construction of the channel of circulation of the substance of a *nebulæ* and of a planet when one was constructed.

As to the fact of the existence of such coverings of a central planet, or the vast archways on which all the planets are rolling around the sun, it is but necessary

to consider those that can be seen for the proof, and the objects have been seen as long as a people have dwelt on the globe. On a high point of earth at the equator, and where the atmosphere is clear, a sight of the archway on which the earth is coursing around the sun, is always obtained, and the object nothing more nor less than the so-called zodiacal light, which is so astutely defying all attempts of the astronomers to learn its character or cause.

Only a raising of the eyes to the sky above the observer is necessary to discover another such a band around the sun, and which is seen to stretch quite across the sky from east to west.

The shadows of the sides of the two between our earth and the surface of Jupiter, and on one of which Mars is coursing around the sun, and the other Jupiter itself, are seen on the disk of light of the planet Jupiter, and in the form of four belts of dark aspect. The belts are commonly called "the belts of Jupiter." A scientist if not unwilling to learn of the existence of these wonderful creations, can, by a stroke of his pen, give confirmation to all we are offering, and from what is in his possession of their observation of them by persons at the equator.

As to the fact of the four greater planets actually rolling on their surface, on a band of transparent substance, which forms a cell around the central body of the system, it is but necessary to measure the orbit of each planet by the surface of the planet. A bare division of the circumference of one of the orbits of these planets by the circumference of the planet, will disclose

the fact that as many revolutions of the planet as one is known to make in a passage around the sun will just measure the planet's orbit.

By such a process of getting the number of revolutions of one of the greater planets in its passage around the sun, it is easily ascertained what are the periods of rotation of the planets Uranus and Neptune. An astronomer has never been able to get such information, wholly because no idea was possessed that these planets were merely rolled like a ball around the sun. There is still further proof of the fact of their moving as we are claiming, but we will not give it here, for it is unnecessary. When we describe the evidence of the presence of intelligence or mind in the phenomena of the planetary motions, we will give the balance of the evidence that we are correct in our claim as to the character of the traversing of an orbit by each of these greater planets.

As to the fact of each of the four smaller planets being in a cell, which includes a moon and the stars seen from the planet, and the cell being egg-shaped and rolling around the sun on its surface, the proof consists of the fact that each of these cells, except the one encasing our earth, has been seen and can be seen at any time on a high point of the country in the winter season, by observing the space around the planets with a sufficient telescope. A description of them can be found in the observations of astronomers in the observatory at Pultowa, Russia.

Another proof of the fact is the discovery by a mere calculation of figures that a cell of the size described will measure the orbit of the planet it encases in just the

number of revolutions the planet is known to make in its passage around the sun. The size of the cell is obtained by the discovery of the distance a planet advances in its orbit in any particular period of a single revolution, or in an entire revolution. A great planet will advance in its orbit just the extent of the circumference of the planet. A small planet advances in its orbit a great distance beyond what it could advance by one revolution on its surface. Besides the facts just given, a rotation of the planet is made exactly such as would be produced by a cell of the character described containing the planet being rolled over on a plane from end to end. A rotation of this character is to be discussed as we proceed, and found to be a part of the evidence of a will being operated in the development of the world.

Our purpose here is not to discuss what we are confident is a completion of the disclosures of the character of the solar system, but to afford all the facts which are to become our ground for following the operations of a will of the Creator. Our word, without the complete disclosures of all the ground in which a power of creation is operated, is but a partial discussion of our subject, and thus necessarily incomplete.

Let our readers assume that the additional facts offered of the great order of worlds are a reality, and then our whole tracing of the Almighty power can be seen. When our tracing is performed it can be seen whether our premises are existing, and with what perfection they are described.

There is no necessity for us to give a description of the well-known facts of the character and operations of

the great organization. The following of a power in the whole system will be understood without this useless work.

One fact concerning the organization not yet given is of consequence, and we will now give it. All the stars are but small globes encircling the earth, and passing around from west to east, as the moon passes. A couple of small rings of small cells glistening in the current of power from the sun, and extending quite around the earth, are the entire starry creations of the sky. Only a superstition that all the bodies of the sky were fire, and in a process of cooling, gave the idea that a star was also a ball of fire, and as great or greater than our own sun, and countless miles away. All the schools of science are still accepting this monstrous superstition, and without a particle of doubt of its correctness.

A conversion of a small ring of so-called *nebulae* extending around the earth, into a moon, and a couple of rings of small bodies, was the construction of both the moon and stars. A complete demonstration of this fact is found in a conception of the way a solar organization was made, and in a knowledge that only a cell of a substance like mica and perfectly transparent was the original object in every body of the system.

A complete destruction of all the theories of the popular orders of science concerning the character of stellar objects, predicated on the idea of a fire or melted substance in the creation of the bodies of the system, is come when a person of competent mind in a college or observatory declares that our word is correct, or that a proof is possible that a solar system is but an organization of cells.

We cannot discuss this subject further here, except to state that in the motion of the stars in passing around the earth from west to east, the points of the crossing of the sun's ecliptic at the commencement and termination of the equinoxes, or the points of the equinoxes, appear to move in the opposite direction, or from east to west, about twenty seconds in a year. This apparent motion of the stars from west to east has always been taken as evidence that the whole solar system was being whirled around another system far greater, and in the period of about twenty-five thousand eight hundred years. A bare assumption that the stars were stationary, when this change of position of them with respect to the earth was noticed, gave all this great amount of speculation concerning the whirling of the whole solar system around a greater one in the sky.

Let our readers barely remember that a couple of small rings of small bodies glistening in what may be called sunlight, or in the influence of the sun, are the stars. Only a mere unwillingness of a popular scientist to admit a fact when it is pointed to, is preventing the people being given the whole of the propositions we are offering, and knowing that they are correct.

We are now in a position to commence a description of the evidence that in all the operations of the great order of stellar creations we are considering, a work of mind only is a fact. We omit wholly the description of the construction of the great system. A swoop of a will was the construction, and yet by a process so extensive in its operations that a chapter of considerable

length would be necessary to describe it. Our object does not necessitate so much of a preparation for our actual work. All of the description can be found in our work on the offices of electricity in the solar system, and which is as easily obtained as our present work.

It can be here stated, however, that in the construction of this system only a work of intelligence was performed—a will executing a plan for a universe. In following a work of a mind in the operations of a universe of stellar objects, and the solar system is the universe, we will commence with the operation of causing the eight planets to revolve on their axes, and around the sun, and the sun (only a greater planet) to roll on its axis, and the moons to pass around a planet in a short time, and the stars to course so slowly around a world which is filled with people. We want our comments to be given constant attention, in order that our following of the operation of a mind of the author of creation may be comprehended fully, and given a consideration when it is comprehended.

A planet is barely in a condition of a ball that is rolling upon a ground so far as its axial revolution is concerned. The four greater planets are being actually rolled on their surfaces. In the case of the four smaller planets a bare rolling of a cell in which the planet is situated, is all the cause of the planet's daily revolution. The motion of a world in the center of a cell rolled by the rolling of the cell, is a work of a will, and a constant application of a will is required for the operation. A hollow ball situated in the center of a cell is the small planet, and when the cell is rolled the ball is

caused to roll on its axis in precisely the same time. A current of what is called electricity is doing the wonderful work, and the power is but a part of the will of God, and the performance but a part of God's mental operations.

No explanation can be offered of the performance of any other character, and an attempt at a different explanation could but be an absurd proposition. The certainty that a power of the character we are now describing is the operator can be more plainly seen as we proceed with the work of following God's mental operations.

The moon is whirled around the world by the same power, and in as marvelous a manner. Only a part of the wonderful performance of the power of an intellectual character is observed in a coursing of a moon about the earth, or the coursing of any moon around a planet.

A purpose of the shifting of the moon in its orbit, and of bowing to the earth as it passes around it, are operations that have never been given explanation. A want of consciousness of the fact that only a will is performing the operations of nature has given all the speculation upon, and caused all the absence of understanding of the cause of the motions of a moon or star. A moon is not rolling on its axis. A star is not permitted to become differently situated with respect to its neighbor, or all the other stars. No deviation of the manner of coursing about a globe is made by either, and there is no other power in a world's space of operation to give any motion whatever to one of these bodies. A constant work of a will of the Almighty for a pur-

pose is the operation of whirling a moon and a ring of stars around a planet.

Not only does a will cause these objects to go around a planet, but it causes them to continue at a certain distance from the planet, and to perform certain operations in their coursing. A mere will of a God passing out of the earth, and then to the earth's poles, and there entering the earth and coming out again, wherever plants are growing, is the power that is producing the operations of so-called gravity, and beyond a constant operation of the power in coming out of the earth, every particle of the attraction of the objects upon the earth or in its current of development, and the current of development is the one we have described, is an intelligent operation of the intelligence of power.

The phenomena of so-called gravity is but a passing of objects through a causeway in the gases of the atmosphere, produced by a current of the Godly power sweeping through the gases, and approaching the object attracted. The passage is produced in part by the pressing of the gases on the opposite side of the attracted object, and what is not performed by this mechanical operation, or, rather a pressing of gases, is performed by the power of the current operating with a consciousness of the purpose and necessity of the principal operation.

A stranger fact than the one now given is the wonderful truth that in no place on the earth where a current of God's will is not coming out of the earth, does a thing stay on the earth except by a pressing of a current of this power downward and into the earth. This

pressing of objects is the fact at each pole, as far over the surface of the world in all directions, as a water is open and warmer than in the ocean on the other side of the great bands of ice and snow that encircle a polar point of the earth.

Only where a current of the wise power comes out of the earth does the attraction of gravity operate, and outside of the current that is coming out of the ground and passing to the pole of the world, there is no operation of attraction of objects toward the earth.

A great portion of the philosophy of the scientific schools, concerning the operations of what is considered gravity is utterly destroyed, when it is learned that only within the current of power coursing upon a body does an attraction take place, and that out of that circuit there is only an intelligent operation of a mind or current connected with another object, giving people a choice to discover that one almighty influence is performing all the operations of creation. No idea has ever been obtained that a mere act of a power called God was giving a planet a bowing to another planet in passing it, and a moon a bowing to the people on the continent of a world when it passed over them, or over the continent, or that only a performance of a God for the purpose of allowing people to discover that all the solar system was in the control and power of one common will, called the Almighty. A scientist's supposition that a power he was calling gravity was extending from every object to every other object with a power according to the square of the distance the objects were apart, was the cause of a failure of people to search for any other

cause of a planet's or moon's perturbations or diversions, from a direct coursing in their revolutionary motions.

A great error caused wholly by a power of a person's will, was permitted to be in the minds of a world of people until a better comprehension of what is known as gravity could be obtained. Now that the phenomena can be understood a discharge of the mistake has come and a people are given a fact in its place. The fact so much better than an error, is the good truth that this power called gravity is operated, with respect to stellar bodies, by a current wholly independent of the current that is developing the object toward which the body is moved, and that no phenomenon of attraction of an object can take place except within a circuit of this power, and that the stronger current will control the attraction when there is more than one extending to the object attracted, and that this good fact is completely demonstrated by the pulling of a piece of metal by a common magnet, or by the lifting of one by the magnet from any surface, or by the failure of a magnet to lift one beyond a certain point above the earth, or by the failure of the current of the magnet to lift one at all. A difference of attraction is produced solely by a difference of the strength of a current of power coursing from a surface of an object.

All of the claim that a power of attraction was extending from a great object or a small one to all other objects in a universe, was but an approach to the splendid fact that a will of God is the influence that embraces all the objects of a universe. A will of this kind is extending throughout a universe, and when a good pur-

pose exists for a demonstration of the fact to any extent a demonstration is always given. Some of the particular demonstrations of a power of God being commensurate with the affairs of the universe are, the bowing of stellar bodies to each other as they pass, and the operation of a planet's revolution, and a comet's construction and disappearance. The only purpose of a perturbation of a planet or moon is to give people a perception that an intelligent power, conscious of all the affairs of a solar system, and wanting the fact known, is the operator. A splendid method of teaching is this wonderful display of an intellectual Deity.

The only purpose of a comet is to show people the method of constructing a planet and the means of disposing of what is not of use in the order of worlds. A mere concentration of a current of the good power in a space between the orbits of two planets is the construction of the object. The fusing or quick decomposition of the substance by its contact with the current is the disappearance of the object. Only that people may see what can be performed in and by a power of almighty character, do such astonishing objects appear and disappear in the sky. All the past ages of the world were only as many periods of preparation of people for obtaining a complete comprehension of the whole of creation. A preparation is now sufficient for a disclosure of the very plan of God and His means of executing it. A disclosure comes if a people can make good use of it. It was not given before because a good use of the information could not be given it.

CHAPTER IV.

What a revolution of the moon offers of a work of intelligence—

So do all the moons—So do the perturbations of the moon—Purpose of the change of the orbit of the moon—Moon produces change in weather—Orbital changes produce the change of seasons—What constitutes a sheen of light near the moon's surface—The same occurs with every planet, and it is the means of lighting and warming the planets—It is all an intelligent work, and for a purpose foreseen—What constitutes the sheen of light in our sky called the sun—Astronomers cannot accept the truth without abandoning the old speculations—What has been learned of the solar organization—They hope that our work may be forgotten—A will of God moves the moon and stars—Purpose of stars—Character and purpose of the milky way and so-called nebulae—Planetary revolution a work of the mind as well as power—The parts that are only a mind's work and those that are only a consequence of a fact—Astonishing facts of such operations—A subject for contemplation by the wise—All the wants of a people foreseen in the construction of a world—Every provision made for their well-being and advancement—What the sun affords as evidence of the presence of a mind—A startling fact connected with the blaze in the sky—A current of the sun's electricity cut off in the crossing of the sun by the moon or Venus or Mercury—The pictures of these objects on the blaze around the world—What a clearer disc of the light in the sky produced by a thin cloud is for.



THE most wonderful fact that a moon is carried around the earth, in a space, and without a thing on which to rest and without a change in its course or velocity of motion, is giving

people a chance to discover a performance of a God which is in every particular a work of a will, and one completely uninfluenced by any other operation or by any substance. Of course, the same can be said concerning the motions of any other moon of the system and of the motions of the rings of stars that are moving around the world. We are compelled to dwell for a few moments on this part of our subject to give a considerable comment upon it. In the complete absence of any influence of any object upon the operations of a moon or star, there is a splendid opportunity to discover that only a mind that is comprehending all the purposes of these objects is causing these operations. A bare operation of a mind of God is the whirling of the moon around a planet, and a starry zone in a similar direction. The operations of a moon approaching the earth at every crossing of a continent, and advancing into the sky over every ocean, and each great sea it passes over are but other operations of a mind of God, and they are for the purpose of convincing people that a Creator is actually doing the work. A counterpart to these operations are the slight approaches of the earth toward the moon when it approaches the earth, and the recession of the earth when the moon recedes. A tide is giving illustration of still another operation of an almighty mind, and when it is completely understood, a wondering people are in possession of most convincing evidence that only an intelligent will is the power that is giving all the phenomena of nature. When we are discussing the operations of a God in the world we will give a comment upon the way a tide is produced.

The only comment of consequence we can offer upon the purpose of the changes of the orbit of the moon is, that it is performed to change the weather for the northern and southern hemisphere, or the seasons of our globe. The only cause of a shorter change in weather in any part of the globe is the change of the so-called phases of the moon. We are to consider this grand affair when we consider the operations of a power of intelligence in the earth, and affecting it. A shifting of the moon in its orbit is the cause of the change of seasons, and although the fact was never noticed until we were able to discover what the object called the moon was, it is now to be seen that only a nearer approach of a blaze of light to a pole of the earth in the coming of a moon is the whole cause of the change in weather called season.

A fulling of the moon is only a coming on to the side of the moon presented to the earth of a sheen of light or magnetic conflict created on the side of the moon also presented to the sun, and this additional fire in the sky is the sole cause of a change of what is commonly called weather from cold to warm, and the decrease of the blaze by a still further change of its position with respect to the moon, is the sole cause of a change from warm to cold. A mere watching of the weather during a few revolutions of the moon is all that any one need do to find this statement is correct. Now only a still better presentation of the blaze to the earth for a period of months is the whole cause of the change of seasons. The sun always follows the moon in its change of position in the sky, and the sun that is warming and light-

ing the globe is but precisely such a sheen of light as that on one side of the moon, and it is created in precisely the same way.

A bare conflict of currents of the good power about at the border of the earth's atmosphere and extending quite over the globe on one side, is the preparation for warming and lighting the world, and similar creations of light and heat are serving such purposes for all the other planets of the organization of worlds. The more intense portion of the electric light peering through the vapor in the atmosphere upon the earth, produces the disc of intense light that all the people of the world have for all time supposed was the sun itself, and a ball of only ignited substance. Our purpose in disclosing the facts as to the manner of warming and lighting a world or moon, is to be able to show why and how a change in the orbit of the moon would affect the atmosphere of the earth and produce what are called seasons—the approach of an additional fire to that on the surface of the moon toward a pole of the earth as a consequence of the change in the orbit of the moon around the earth. An astronomer cannot accept our explanation of the cause of the changes of weather or seasons without at once abandoning all the claims of the body of astronomical teachers as to the constitution of the sun and planets.

A complete break-down of all the teaching of the astronomer, concerning the actual character of the stellar bodies, and the philosophy of warming and lighting one, is come the moment the fact is admitted that only a sheen of light created by a conflict of electric currents is observed on the side of any body in the sky, and

that no body of the sky has been seen, and that one can not be seen. The simple fact just described is the complete overthrow of all the work of astronomers concerning the character and condition of the solar system, except what was given the world by the famous Newton, Kepler and Copernicus. All the discoveries of bodies of the system were a stumbling upon mere facts, and in no instance was one of them a solution of a problem of stellar creation or the consequence of a solution of one.

We do not find fault with what is done in creating worthless propositions, nor do we blame the investigators for their inability to do more than they have done, but we do blame them at this time for refusing to see a fact when it is pointed to, and for continuing the teaching of what they are conscious is false, after a chance to get the facts is before them. Such is the position to-day of all the class called astronomers, and they are actually hoping that a community may fail to observe the facts we are disclosing and allow a discussion of them to pass out of the people's minds. No word of contradiction comes from one of these people and no word of approval. A sullen silence is all that can be adopted, and it is adopted by almost the whole class of copyers of a bigot's opinions and follies.

We can now advance a step in giving our conclusions upon the operations of a will and intelligence in the orbital motions of the moon and stars. The purpose of a change of the orbit of the moon is to give a greater extent to the warming of the earth between the poles, and in this simple phenomenon of extending the pro-

duction of heat upon the world, and causing plants to grow in latitudes far above and below what would otherwise be a boundary of such productions, there can be seen a work of Godly and beneficent character as clearly a matter of intelligence in operation and purpose as the building of a kitchen fire by a housekeeper, or planting seeds in a spring of the year by the husbandman.

Only an obedience to a will of the Almighty is operated in this work of our moon, and no possible fact of a contradictory character can be found in connection with it. A simple order of a God is this motion of the orb, and it is given by a current of the God called by scientists electricity. A pushing of the moon from one side to the other of a certain space around the world is the operation, and the pushing is performed by the will of the good Author of the whole of creation.

We are desirous that our readers give this work of a Creator attention, and when it can be completely comprehended, a consciousness is with them that no part of creation is without a God, and that His power is just at the limit of the power of mortals in the operation of developing a world, and advancing the well-being of the human family. This most comforting and beautiful of all the facts of the arcana of creation is to be completely uncovered as we proceed, if our work is given a proper foundation.

We are confident that it is to be easily seen that in the limiting of a human capacity to a certain sphere of operations, the only purpose was to give abundant preparation for a better capacity in the future. Of this fact no explanation can be offered in this place. It is

disclosed if it exists in our discussion of the operations of a Creator's mind in a person's body.

A star is now to be considered with respect to its operations and its purposes. A slow motion of all the stars around the world is the operation of the objects. One purpose of a star is to give an adornment to a sky at night. A still greater purpose is given the good object, but it cannot be given discussion in this place. We will give it when we discuss a spirit side of creation. A bare adorning of a black vault of the sky at night was the purpose of a star so far as a mortal could be benefited by one, and it was a splendid office the shining affair was to fulfill.

A most startling fact in connection with the beautiful object is that the position of it is maintained by a hand of God in the form of a will of the Being. No other power is keeping the stars in their position, and there is no other power in the sky. A suspension of all of them in a will of the Creator, and a keeping them there, are the causes of an unchangeable beautifying of the dome of the world. All people are in a day to come to stand on a step of their dwelling at night and fully comprehend the glorious fact that a good Almighty is constantly holding a diamond in the sky for their edification, and for the greater edification of a soul of a person in a better dwelling.

A single star is shining upon a person of the better world with instructive grandeur, and it is cast from the sky when it is no longer instructive. Upon a broken stone in a museum of our capitol, where a bigot is asking the government to give money to extend a bigot's

opinion of creation, there is a glue as hard as flint, or harder, on one surface of the object and in the glue there is a negative of a photograph taken by the Almighty when the stone was a piece of a star in the sky. A scientist has seen the glue, and is wondering how such a substance got upon one side of every piece of an ærolite that has fallen upon the earth. He shall know when our work is given a competent consideration by him. We are to leave no fact of astonishing character unnoticed if we are able to give a clue to its cause. A star will not be in the sky when all its offices are fulfilled, and when this is a fact people will not be on the earth.

Another fact of some moment in connection with the existence of the stars must be given attention in this place, as it will be untimely to notice it at any other place. The hazy lights in the sky observed at night, called milky way and nebulæ, are intelligent operations of a current of Almighty capacity in the earth's atmosphere. The only cause of the lights—and both classes are one species of light—is a mere vibration of a current of the power called electricity in the earth's atmosphere, and the action of creating light on the stars is barely given an extension to the atmosphere.

In the so-called nebulæ there is but a separate patch of the light, and the distinct portion of the nebulæ is but a consequence of a greater clump of stars, beyond the light; in every instance of the existence of so-called nebulæ, there is a clump of stars back of it, and the stars are much more numerous or greater in size than the groups in other places, and a telescope of great

power always confirms this fact in the examination of the light. A vibration of a current of electricity or will of the Almighty, by a conscious willing of the current, and for a purpose that is of use to a people, is the whole cause and character of a gauze of light in the sky, of whatever name.

The purpose is only to show people that a star is but a short distance off, and a small object. No possible contradiction of this statement is for the scientist or for anyone, and a bare examination of a bit of the milky way through a glass of any considerable magnifying power will confirm the fact. All appearance of the light is gone when put to the test of a better eye than a naked ball in the face, and God's design for instructing people is absolutely dispersed when a sharper eye than a mortal's is giving it inspection.

A laugh can be on the person's face who is able to see a sample of a Creator's schooling of people given a dissipation by an observation that sees no necessity for the lesson. A shallow device for giving a child a comprehension of a fact is cast aside by a pupil who is able to comprehend the fact without the device.

We are now able to undertake a searching for a work of intelligence in the phenomena of operations connected with the planets and sun, and which are observed only in connection with these bodies.

We have already offered all we care to offer upon the cause and purpose of perturbations of the planets. This department of a planet's phenomena is of some consequence as evidence of a will of the Almighty being performed in a planet's coursing, but there is no other

purpose of the operation. Each phenomenon commonly considered a consequence of the attraction of gravity, is but a performance for the mere teaching of people that one power is doing all the work of operating and developing a solar system, and there cannot be a particle of purpose of the phenomenon, aside discovered from this.

A coursing of a planet is a performance of both power and intelligence, and only a power in the matter of forcing the body to roll; or, if it be a small planet, in forcing its encasement to roll. The operations of intelligence are the continuing of the motion, the prevention of the planet diverging from its archway, the prevention of the increase or decrease of the velocity of the forward motion. A constant guarding of the operation of rolling is present, and what can be considered an evidence of Almighty wisdom is the prevention of the increase or decrease of the velocity of the revolutionary or other motion of the planet.

A revolution around the sun is performed in the same time to a second at every operation, and although a revolution requires several or over a hundred years, as in the case of Neptune. There is no plainer exhibition of a control of an affair of nature by a mighty power and wisdom, than in the prevention of a change in the periods of the revolution of the planets and moons. It is a subject worthy the observation of any class of people, and one that will always more or less awe the observer.

When the people fully comprehend the wisdom of this control of a planet's or moon's revolution, it is possible for them to see that the Controller was actually

considering the importance of giving a perfect regularity to all the changes between light and dark, heat and cold, upon a planet. The objects to be accomplished by such a regularity of change were also observed, and with far greater clearness than a mortal can ever observe them.

When a community is asleep, and given quiet by a compulsory cessation of labor by the blackness of night, it is then a moment for a wise person to discover that a good Author of darkness was knowing that a people one day to be on a planet would be benefitted by the dark, and that a perfectly reliable coming of darkness was provided for by this wise Author.

So in case of a day's coming, as perfect a provision was made for its constant return. So as to a change of seasons, a perfectly reliable provision was made for this constant and regular operation, and so did the Almighty power as competently provide for a change of weather.

A perfect calculation of what would be wanted by a human family in all such affairs was actually made when a world was contrived and spoken into existence. A particle of the wants of a people, or of the means of securing their comfort and advancement, was not unseen when a whirling current of a will of God was all there was in space, and when the order of worlds was given inception by the mind of the current of power. Every provision for giving the worlds a complete development was made and so was every means of advancing and developing a family of human creatures on them. Let our comment be considered, and when it is, a good Author of a world will be appreciated.

A sun or central planet is whirling on its axis in the system, and when it can be seen that only a will of a constructor of the whole system is whirling it, a surprise will be on every observer's mind. There is no evidence that the sun is whirling on its axis except that all the other planets are revolving and the moons are revolving. A whirling of the sun is only that all its surface may be warmed and lighted as the planets are, and by a corresponding blaze near its own surface. This blaze is wholly impossible for us to see, as the blaze on the earth's atmosphere completely blinds us to a sight of it.

The whole horizon over the so-called setting sun is often given a faint light that is extending as far as an aurora of a polar region. This twilight bow is but the aurora of a sun's blaze, and it is given the horizon that people may get a glimpse of the fact of the blaze of the sun.

No part of the phenomena of the organization is left without a means of giving people a clue to its construction or cause, and there is not a particle of the great system that is beyond the investigation of a human mind.

A whole copy of the solar system is actually placed in the sky for a people to see, and Saturn and its satellites and rings are the copy. No more bewitching object is in creation than this beautiful picture of a solar system on a span of the sky. A sun and eight planets are exactly copied in the planet and its eight moons, and the three rings of small bodies around the planet are copying a similar number of rings of small bodies around the sun.

We cannot give a cause or description of the solar rings in this work. It is to be found in our work upon the Construction of the Solar System, and it is there completely demonstrated that the rings are in the system. No one will deny the proof when it is seen, and no one will wish to who is without a prejudice.

The most astonishing fact concerning the organization of worlds is now to be given, if our conclusion is correct, and we can furnish the proof in giving the disclosure.

A mere cloud of vapor in the atmosphere, of considerable expanse of the water, will give a perfect description of the distance and size of the central planet or sun, and only a calculation of what is producing the round blaze in the sky is necessary in order to obtain such information. A covering of the glare in the sky by a thin spread of vapor will give a complete outline of the direct currents of electricity coming from the sun upon the earth at the place of the observer and only of such direct currents.

All that this affair was for was to give people a means of obtaining a knowledge of the size and distance off of the sun. Any object passing between the sun and the earth will be given a picturing on this blaze by a black outline on the light. The moon will put out the blaze at this spot, and Venus and Mercury will produce a black dot on it.

A mere interception of the current of power, extending from the sun to the earth by these objects to the extent of their size when opposite the sun, is the cause of the lunar eclipse, and the so-called passage of Venus

or Mercury across the disc of the sun. A grand disclosure this, if it is a disclosure. Only a day will pass before it is found to be a fact.

An extinguishment of all this disc of light by the moon will not decrease the amount of light upon the surface of the earth to any great extent. What a demonstration of the fact that a blaze is over all one side of the earth!

Look at what we are offering, good reader, and inquire if such astonishing and Almighty operations are a work of intelligence.



CHAPTER V.

Evidence of intelligence in the operations of the world—A continuation of the evidence in a solar system—One organization affords as much evidence as the other—Description of the current of will that unfolds a world—It is but part of the will of God—All the smaller currents are obedient to the greater one—A current created by a person's device will not perform a work of nature—The importance of this disclosure—Course of the earth's current—what barricades of ice and snow are around the poles for—Operations of the current the same in all the planets—A moon is not unfolding—A world is but a cell—All cells are a substance called mind—Importance of this discovery—The first work of the current was to construct water—How it was performed—Atmosphere is oxygen suspended in electricity—What created oxygen—A combination of oxygen and hydrogen a work of intelligence—Water is impossible without a constant operation of a will of the Almighty—All combinations of substance as a constant work of will—Water is continually created and decomposed—A clearing of the atmosphere a part of a work of God—Phenomena in the atmosphere; what it teaches—All parts of a solar system being developed—An execution of a plan to unfold a world absolutely perfect—A want of wisdom of a person gives a doubt concerning it—Auroras at the poles—What they are for—What creates them.



FOLLOWING of the evidences of a work of intelligence in the control and development of a world is now in order, and we will commence the laborious task. No possible success can

come of the task unless we are correct in what is already given in the preceding chapters. Only a continuation of a tracing of the operations of what is considered electricity by a scientist, or what is in our opinion the power called God, is to be performed ; and if the examination of the operations of this power does not reveal the presence of intelligence and its application to the affairs of a world of natural character, we are without information that will enable us to disclose a mind in the operations. It is in our opinion possible to completely follow the plan of the development of a world, the power that is operating, and discover all the methods for giving a world its development and the objects upon it. When we are fully convinced of the possession of a means of uncovering a fact of any kind, it is of course a duty to perform the work, and in the present task we feel that a duty is upon us to go on with what in our opinion is a proper work for giving facts of creation an uncovering.

Before commencing the description of the operations that are to be explained, and the causes of their performance, we desire to give a word upon the current of power that is doing all the work of controlling and performing the development of a world. A current of so-called electricity is operating in a circuit in a world, and a description of its coursing is a necessity in this place. We mean by current only a portion of the will of God devoted to the control and development of a world. A current of this power is always but a part of the will of God, and only when one is given creation by a person by a conversion of substance into it does a current

fail to perform some office in the development or control of a natural object. When a current is created by a device of a person the power can be employed only in the affairs of a person or community in which the instrumentalities for its operations are also prepared by a person. We shall see in a later part of this work that in this fact surprising evidence is disclosed that all the operations of the power are but what a greater current in the great order of worlds is commanding. So strange a fact is to be completely uncovered, and when it is done a world's people can observe that only a plan of a division of the work of the operations of creation, and an appropriation of a portion of the power of a God is the cause of the apparently separate circuits of so-called electricity in nature. Perhaps the final stop in the disclosure of the character and operations of God will be taken when this wonderful fact is wholly exposed.

A world is given a current of this good power for its unfoldment, and to construct on its surface what is of consequence to a people, and finally to convert the great object into a better object. It is the one current of the power we are to describe that is performing all these operations and at one time, and there is no other power operated, and no other power is necessary. The current is operating in a circuit, as in all natural or mechanical affairs where a constant application of the power is necessary. A coursing of the influence from the interior of the world to the surface and through the atmosphere to the poles, and from there to the interior of the world is the circuit, and between the parts of the world's surface where the current comes out and where

it enters, there is a perpetual ice and snow. A purpose for the encircling of the globe by the ice and snow at these points is to prevent people going beyond the operation of so-called gravity, and where a death is certain if they should go. Only an intelligent provision for preventing people going where destruction to life is certain is to be seen in the great barricades of ice and snow around the earth between two open seas and between two open lands.

A great many attempts to go through this barricade have been made, but none have succeeded—none ever will succeed. A purpose of creation is never defeated by mortals. We want the reader to observe what these collars of the earth are for and why a God put one around each neck of the earth, and how white and decorative they are. All the four small planets have such white collars around their necks, and for a similar purpose. A great planet is so warmed at its equator a people cannot be at this part, and are for this reason prevented going where they would be given death in the planet's revolution. An increase of the heat of the planet gives a warm climate around a side of the planet to a point near the pole.

In our description of the philosophy of the operations of a current of power in developing our globe, there will be, if it is correct, a description of what is performed in the development of the other planets. No development of a moon has yet begun, and because the orb is not given a revolution on its axis. A change of the light and heat of a moon is not adapted to a people's wants or condition of body. When a day comes for a moon to

develop, a change of motion of the body will take place.

A most wonderful performer is a current of the power that is constantly operating in and upon the surface of a world. All that was designed to be accomplished by a power on the globe is actually done, and the work is only fairly under way.

A shell of wholly transparent substance was the world before a development of it began. A ball of concentrated power only was a world. A piece of mica is a piece of the original shell, and a whole description of the substance of a world as it existed when created is in the common article called mica. The piece of colorless, tasteless and partly transparent object, is the same kind of substance as that in a cell of a plant or a creature's body. Every organization in the universe is constructed of one or more cells, and the difference in the cells is only in size and compactness of the substance.

A description of this primordial fact of creation is a more general disclosure of the facts of nature than ever given the world, if it is a fact. All are able to know that it is a fact by giving a cell of a plant and animal and a piece of mica an examination. A settlement of the question is performed by the examination.

A current of Godly power and capacity of intelligence was bestowed to a great ball of mica when a current of so-called electricity was given to the world. A constant coursing of the current as we have described was the method of accomplishing the unfoldment of the ball. An application of the power to all parts of the

world at one time was, and is, the means of a work of development being performed at all places all the time. A good observation of an intelligence in the power can be got by a comprehension of any accomplishment of the current in its coursing.

A first accomplishment was a construction of water for the world, and in the process of construction of this indispensable element we can find the first item of the long list of testimony of a work of mind in a world's development. Oxygen and hydrogen combined and held together by a will of God constitute water. Oxygen is a mass of very fine cells given construction by a will we are describing, and every cell is a small world. A perfectly transparent ball of concentrated electricity is a particle of oxygen. A most astonishing fact is this fact, and when it is seen that in the atmosphere there is but a countless number of balls given existence by a will of the Creator and continued also by His will, it is possible to understand that a God is quite around a person and constantly affording him comfort and commodities.

A current of electricity is bearing each ball in its grasp—and in the atmosphere, after plants began to decay, a quantity of so-called nitrogen was given a grasp by this almighty power. A description of nitrogen is to be given in a future part of this work. Atmosphere is only oxygen given suspension by a hand of the Almighty. The existence of nitrogen is wholly for a different purpose from that given oxygen, and a vapor in the atmosphere is only a temporary suspension of water for the purpose of applying it to the wants of a world.

. . . .

Until plants began to perish on the globe there was no nitrogen. Until a portion of the oxygen of the atmosphere was burned into a smoke by a current of electricity sweeping through it there was no hydrogen; only a burning of a portion of the oxygen of the atmosphere by the current of electricity discharged from the earth was performed to construct the hydrogen that constitutes a portion of the earth's water. A mingling of the oxygen with the hydrogen in a proportion which could be seen by a God alone, and the holding of the substances together by the constructor, was the preparation of the water of a world.

Every particle of the operation of the construction and the continuing of the element was an intelligent operation of a will only. Every speck of water is now given a continuation of its existence by the mind of God, and without a constant application of the mind a continuation of water is impossible. Will our readers observe this fact and contemplate the presence of God in the beautiful element which is a blessing and delight to all creatures in the world? What a faithful operator is this tacker of hydrogen and oxygen? We shall, as we proceed, observe that in every object of nature as faithful an operator is continuing a tacking together of beautiful substances and dispersing the substances when a combination of them is no longer a necessity.

We can now disclose the surprising fact that in every storm of rain or snow there is a fall of water constructed exactly as we have described, and which constitutes a part of the falling substance. A portion of the water of the globe is decomposed constantly, and

as much is constructed as is decomposed, and a supply that is wanted is maintained by the constant construction. The decomposition of water is performed in the separation of the hydrogen from the oxygen, and the separation is going on to the extent that hydrogen is wanted for the construction of animal bodies, and a few substances in the objects on the earth's surface ; a few so-called metals. The classes of animals which are given bodies of hydrogen are to be given description hereafter. They are all small, but are constituting a vast amount of the living orders of the world, in the ocean and other water, and in the air and earth. Insects, mollusks, and some other orders.

When this fact of a constant construction of water by a will of a creator is comprehended, we can begin to discover that a clearing of the atmosphere of water will be a fact after a use of hydrogen in animal creatures is closed. It is in a great measure closed, and in the sky a clearing of the atmosphere is going on. A rainbow was a consequence. A sky-glow was another. A better glow yet is soon to be seen ; and when a further change is made a whole sky will glow upon a people on our world. As in every department of nature, a change that will only assist in a general development of the globe is going on in the atmosphere. A surprise in the atmosphere is as frequent as one on the earth and as useful to people. All over the world a change of the condition of a sky and of the elements above the earth is convincing people of a presence of a mind in all parts of a solar organization, and of an unceasing labor in the development of the organization.

Our work of disclosing what is in the atmosphere of a different character still, and for wholly different purposes, will be postponed until we are discussing the affairs of a spirit side of creation. When this part of our subject is reached a far more astonishing order of objects is to be given an uncovering, and creations as pleasant to contemplate as a presence of a Creator's will. We can now come to an examination of the operations of a will of the author of creation in the globe and on its surface. In what will be offered there can be found only a plan of unfolding a world and the execution of the plan. A mighty plan it is, and so well executed, a failure of any part is not to be found. A failure of any part of it will never occur. A people are competent to judge of the competency of the performance when a comprehension of the plan is obtained. A failure to discover the degree of perfection of the operations will be the only difficulty in a contemplation of them, and a want of belief in the omnipotent wisdom of the performer will be impossible. The work is absolutely perfect, and there has never been and there never will be a failure of the performance of any part of it to the slightest extent. A failure of the perfection of a plan in creation, or of an execution of it, is a thing as impossible as denial of the existence of objects of a world or what is in the minds of the people.

Only a limitation of the power of a person's mind at the present time gives a possibility of the want of comprehension of the fact that in a will of a creator there is no want of wisdom or power to perform all that a plan of a creation demands, or want of comprehension

of the preparation for the execution of the plan. A childish operation of the mind of a person is a suspicion that a power of creation is deficient in any particulars of wisdom or power. There is no such question, except in the deficient perceptions of a person, and a question of the kind is but a childish impression of people. A species of imagined obstacle in a path of the Almighty is the suspicion, and a greater wisdom of a person is a dissipation of the suspicion.

At each pole of the earth a blaze of light as grand as a blaze of the zenith in a day, is constantly created, and its shadows are frequently pictured on the atmosphere where people can see them. An aurora of beautiful colors is spread on the northern and southern sky as often as people are forgetting that a wonderful operation of some character is going on at a pole of the earth. This aurora is but to give the people a clue to a construction of a light where the great currents of electricity of the earth are coming into the world after passing through the atmosphere and having performed a work in the journey. Around the poles as far as a degree of latitude in every direction are electric lights as splendid as a sunshine at midday all the while existing. The light is constructed by a sweep of electricity through the atmosphere into the world. A grand arc light it is, and it gives a brilliance to a planet as beautiful as the diamond ornaments around the neck of a lovely woman.

Its purpose is but to give splendor to the world, and when it is better understood a community of mortals will give praise to the adornment and be glad to boast

of the splendor of our planet. All people can praise the wonderful work when they know the purpose and its author. When a wonder so great can be seen to be only a device of a constructor of worlds to complete the adornment of a globe, it is a wonder no longer, but an object of admiration and of the worship of God.



CHAPTER VI.

A description of the world's development—Scientific data given only to show the presence of mind—Cause of a circuitous coursing of electricity—A generation of electricity in a battery—A generation not wanted in the world's development—Philosophy of the subordination of currents in a solar organization—It is copied by people in a great work—The earth's shell was only a mica ball. No great change in it has occurred—What mica was cast upon the surface of the world for—Description of a coral—Why the ocean was made a brine, and its consequence—What constitutes an island or continent—What caused the land of the globe to be in its present locations—Philosophy of construction of a coral atoll—What it is for—Plants grow on coral rock—When the coral is out of a brine they are a continuation of coral growth—What gives increase to a continent or island—All the atolls of the past condition of the world are still to be seen—A continent unfolds like a construction of a bud—A continent is a blossoming of a coral clump—It can be seen on any good map—An astonishing thing is the fact—Description of the process of coral growth—What constitutes a polyp—Why branches are on corals—How a coral becomes calcareous—What it was for—Coral pollen—Evidences of mind in operations described.



WE can now examine the operations of the great power of the will of a Creator in the work of giving development to a world. Of course, a consideration of what are considered subjects for scientific investigation is necessary in order that we discover what evidence of an intelligence

there is in the operations connected with such subjects. We have stated that our work is not to disclose facts only, but to ascertain whether an intelligence is operating in the phenomena of creation, and to discover if the power that is exerted is possessing the intelligence. A search for the actual character of the power that is operating in nature is our task.

A passage of the current of a globe into the object at its poles, is merely to place it where it can again pass through the crust of the organization and continue the work of development. When the current is in the world it is but passing to the crust, and all the circuits of the power are but a coursing of the influence in a manner to constantly employ the power upon one or more objects. A cause for a circuitous coursing of the Almighty is only that the same current may be constantly employed to perform a certain work of a natural character. A coursing of a circuit in a contrivance of a person, such as a galvanic battery and its wire, is a similar operation, and a particle of accomplishment of the current is impossible without a chance is given it to operate in a circuit. A current can be communicated to another current that is coursing in a circuit, and thereby prevented returning to the origin of the current, but in such a case the power is but what can be given creation by the process of decomposing substance in the battery. It is not increased, and it will be an incompetent worker. In a development of a world a current originally given the globe is all that is operating afterwards, and it is wholly sufficient. It is not increased by any decomposition of the substance

of the earth, and it is not diminished. Its motion, and direction of motion, are given it by its own consciousness of its purpose, and a mere obedience to a greater will is its stupendous work. Nothing but a command of God, in the form of a greater current, gave cause to the motion and continuation of the operations of the wonderful power in a planet, or in an object or sphere where a current of the power is whirling. Whether the power is coursing in a planet, ocean or plant, or person, or acting as a giver of capacity to a creature on a fold of the brain, the smaller current is doing a subordinate work by command of a greater current. A perfect obedience is given the command, and a perfectly faithful and competent execution of it is performed.

A people are one day to comprehend the order of operators of a creator's ordaining, and behold a system of command and obedience to a command all perfect and all competent. This almighty provision for a system of operations of God and its almighty operatives, was the original conception of giving execution to a purpose by co-operation of controlled subordinates. The plan is copied in every work of a people where the task to be performed is greater than the projector of the plan can accomplish. In this copying of a plan of execution original with God, a people can find an exhibition of a wisdom corresponding to a wisdom of the Almighty, and so far as the plan is concerned it is not inferior to that adopted by the Almighty. Only in the execution of the plan can there be found an inferiority of the operator. A current of the wise power in the brain of a person is too diluted by a gas of the brain to be able

to attain perfect conceptions of objects and their connections with other objects, or a way to give perfect and all competent execution to a plan of work.

In the discharge from the earth of the great current of power the world is possessing, there is performed all the operations that change the condition of the surface of the earth and construct the whole vegetation of the world. A passing of the power through the crust of the globe produces all the change of the crust, and at the same time constructs all the objects on it, whether plants or corals, so called, and the mountain and other objects composed of a part of the earth's crust. Only a power is operated to construct the mountain and smaller objects on the surface, but that a control is operated, by both power and intelligence in the construction of plants and the metals is a fact. The bare breaking up of a coral reef, and placing its pieces in a heap at the border of a coral mound, is the only operation of constructing the elevations of the form of hills and mountains. Every operation of this kind is for a good purpose, and one that is given consideration by the will that is performing it. All the purposes of these constructions of ridges of coral rock cannot be given in this work. Only enough to disclose the fact that an intelligence was calculating their purposes as well as performing their construction can be given, and it will be only a small portion of the calculations than can be disclosed.

A shell of so-called mica, constituting the globe, was covered with water when the process of development began. No change occurred in the shell beyond a partial decomposition of it, and at this day there is under

the objects on the world a shell of this substance. A cleaving of a portion of the scales of the shell has been made in a few places where mica is found on the earth's surface, and the cleaving of the scales and casting the pieces upon the surface of the world was a performance of what is called volcanic action. Only a purpose to give people a chance to see a part of the crust of the world was causing this presentation of mica to the people. There are but few such presentations, and the use of the substance is so small that there is quite enough for the purposes of a population, already in a position to be obtained. The use of the substance could be wholly dispensed without detriment to a people. The first operation in giving the globe a development was the construction of a plant. A coral is a plant which is given a calcareous character by a salt of the ocean. A salt is but a quantity of ashes produced by the burning of the surface of a shell of the world. A sodium is the ashes, and its solution in water gives a salt. A thick alkali is the salt. The alkali is the burner of the plant in the brine. A more astonishing calculation than the preparation of an alkali that would so change the condition of a plant that it would endure as long as a globe was peopled, cannot be disclosed in any of the wonders of the planet, and the whole work was a wisdom of a power that we are considering. The world of beholders of creation are to comprehend this chapter, in the chronology of a Creator in the future, and be glad that a mind was able to give it an uncovering.

In the preparation for the durability of the plant a means was given for the constant growth of the object,

and of the union of all the corals on a part of the globe. A union of the lasting objects was the consequence of a continuous growth of them. A division of the water on the globe was commenced by the growth of corals, and the division was extended by the greater growth of the objects. Only a greater amount of power a world was discharging, at a center of the object, caused a difference in the growth of corals, and the original constructions of such affairs can to-day be found in the great surfaces of land and mountains on the equatorial regions of the world. A peep at a map of the continents will disclose the fact.

Only where other coral constructions were so advanced as to be able to continue their growth after the water became deep in all parts of the world, did the objects pursue an increase and develop a continent and island. When the water became of a certain depth all further growth of corals ceased. Where the constructions were given a considerable extension of their boundaries under the water, they were able to pursue a growth and give the whole top of the coral elevation a development that extended above the water. A coral was at the water's surface and an unburned plant was above it. A breaking up of the coral mountain around the border of the portion that was at the surface of the water, and heaping the pieces into a fringe for the more level top and thereby constructing a dyke against the flow of waves, all around the wonderful summit, except at one point where waves of the water and tides could not prevent a draining of the enclosed top, was the strange and most consummate performance of God in giving a founda-

tion or nucleus for a continent or small body of land.

A coral atoll is a top of a coral mountain, constructed by coral growth under the water, and given a fringe around the border of the more level part of it, except at one point opposite the flow of the tide in that part of the world, and where an ebbing of the tide will cause the draining of the whole interior of the enclosure. The fringe is a small range of mountains, given upheaval by a current of the globe breaking up the coral rock around the top of the mountain, and piling the pieces in a ridge for a dyking of the more level top of the mountain. In every instance of the operation a gap is permitted in the range at one point of the atoll, for the purpose of a draining of the enclosure. An ebbing tide will cause the draining, and a partial filling of the atoll by a flow of the tide will cause a small amount of growth of coral on the bottom of the enclosed coral or top of the original mountain. A filling of the whole enclosure until a tide cannot flow water over it, is thus accomplished, and when salt water cannot longer stand over the surface all coral growth ceases. On the fringe of upheaval plants are growing as soon as the ridge is created. Only a construction of a process of growth, and a cessation of a burning of the plants by a brine gives the uncalcined plant. A growth of plants commences on the surface of the enclosed rock for the same reasons and in a short period of time.

All the atoll is covered with plants. The small object is the commencement of a continent or great island. After its completion, as described, an extension of the coral mountain outside the atoll, and a breaking

up of the reef at a considerable distance from the original fringe and the piling of the pieces into a ridge as before, and the leaving of an opening in the ridge for a draining of the enclosed space gives increase to the incipient continent. The repetition of this operation is the completion of the continent or island.

All the continents and islands of the world are to-day containing the whole of the atolls constructed on them, and each one can be as plainly seen now as when it was first constructed. In this process of giving unfoldment to a continent or any great body of land, there can be seen the original process of a blossoming upon a natural organization. A development of a continent is a blossoming of a coral mountain constructed in an ocean. A perfect copying of the process can be seen in the construction of a blossom bud upon the tip of a twig. The bud is shaken open, but the bud of the continent is not. It is not intended to be opened further. Every good map of a continent or great island will disclose in the plainest manner the corolla of a budding continent. Give it a glance, good reader; you will behold a more splendid fact than you can find in any work of geological discussion, and a far more interesting one. The partly circular ranges of mountain constitute the continent's corolla, and the greater points of the corolla are at the outer sides of the continent, as the greater leaves of the blossom are on the border of a bud. When can the pupils of the country become familiar with the astonishing work of their creation and a world's creator?

We ask also that our readers observe the wonderful fact that a coral, which is a plant given a calcareous con-

dition by a salt water, is the commencement of a continent, and although calcareous and caused to unite in its growth with others and become a part of a shapeless heap of the objects in a vast ocean, it is still able to be in a measure developed as a plant when it is converted into a continent. A continent, good reader, is after all but a clump of calcareous plants, given a blossoming in the operations of giving land to the world. What a splendid affair is this use of corals in giving a human and animal kingdom a place to occupy out of the water!—a clump of calcareous plants on whose top a whole race of people and a great variety of species of animals are observing a part of creation. This is a condition of objects wholly like a tree on whose top are carroling many kinds of birds. It is a wonderful praising of a calculation of all nature.

We can now close what we wished to offer upon the development of a continent by describing the growth of a coral, and pointing to those parts of the operation of the construction of a continent that are wholly an intelligent operation. We shall discover that only a portion of the process of land construction was a consequence of the operation of a force.

A growth of a coral or plant is but an appropriation of a part of the current discharged by the earth to the formation of an organization that is wanted by all creatures for food and by people for numerous affairs. All of a coral is a current of electricity given consolidation into cells, and a plant is the same except its bark. A bark is but the specks of the earth obtained by a plant's channels of circulation, and partially decomposed, and cast upon the surface of the plant.

A coral is without such a speck, and it possesses no bark. When the world was but a shell of mica, covered with water, a discharge of a current of a wise power through it from the interior was the contrivance for constructing the coral or plant. A bare concentration of a part of the current into small globes was the commencement of a coral growth. On the surface of a mica shell, a cell as small as a cell in the oil of petroleum was constructed by a concentration of a portion of the mighty power into the form of a globe. Additions of cells to this cell was the growth of the object. Branches were a consequence of an obstruction to the coursing of the current in one direction, and by the cells given construction. As soon as a new cell was created a salt water partly decomposed it, and the opacity of the cell produced by the decomposition was the cause of the object being white. A slight opacity given the transparent cell was all that made a coral appear white.

The decomposition was just what would prevent any further decomposition of the cell by a brine—a covering of the undecomposed part by a most endurable substance. In this preparation of the coral for durability all was done that need be done to give one a duration as long as a people will want to operate on a coral clump. The so-called polyp or imagined insect that is claimed to be constructing whole continents and islands of coral, is but a bundle of coral cells pressed out of a pore of the object as a stamen and pollen are pressed out of the tip of a twig in a blossom. Only a soft bundle of coral pollen is the wonderful polyp of the coral, and a want of knowledge of the cause of the bundle is all that has given the

scientist an opinion that the bundle was an insect. When we describe all the unfoldment of plants we will disclose the cause of a speck of substance being obtained by a plant cell from the ground. A considerable chapter upon the growth of plants is yet to be given, and in it there will be a description of the cause of a change in a species of the objects, and a better unfoldment than what takes place in a coral. All the phenomena of plant unfoldment will be considered.

All that gave a performance of a conversion of a current of a power of the world into a coral, was a perception of the power itself of the use to be made of the object, and all the operation was and is but an intelligent work of a part of the Almighty. So is the development of any plant, and far beyond any mere construction of such a wonder can a wisdom of God be found in connection with its existence and continuation of its species.

A word upon the plan of giving development to a continent. A coral atoll has been described, and the process of its construction. A statement that in the plan and operation a will of the Creator was constantly giving superintendence to the work, and without which no part of the work could be performed, is all that need be added to the explanation. No power of a force could give construction to a coral island, without a control of every part of it by a mind knowing what was to be created, or what was to be a consequence of the operation of the power. The dyking of the more elevated parts of the coral mountain, and giving the dyke an outlet for a draining of the space within the

fringe, and at a point opposite the approach of the tide, was a work only possible by a mind which could comprehend the consequence of the work. It was wholly an intelligent work of a part of God, and in all creation there is not a plainer exhibition of an intelligent work on the globe. What possible cause can be found for so excellent a performance for commencing the construction of a continent, if a will of the Almighty acting independent of any control by any object or force was not the cause. Let all who observe our statement discover if they can a particle of cause for it.

After the continent was given a commencement a continuation of the dyking of the more elevated parts of the great clump of corals that was steadily growing, was as much an intellectual operation. A judgment as to what could be drained and as to what portion was sufficiently elevated to be wholly out of water after plants were growing on it was absolutely necessary, and the opinion was always correct. The opinion is accepted by a world of wise people, and without debate.

This closes our chapter, and we will give a chapter on the further development of a world.



CHAPTER VII.

Consideration of the cause and purpose of metals—Soil; what constructs it—What is a metal—What are not metals—Metals given the uses for which they were intended—Man was given the idea of their purpose—Gold; its construction—What accumulates it in the rock—Cause of its value—Silver; its construction—Cause of a difference in the more precious metals—Evidences of the facts—Copper; its construction—Where it is found—What gives it a brackish character and reddish color—Quicksilver; its construction—It had a purpose—Coal; its construction—What causes a difference in it—Iron; its construction—An astonishing operation of a power—All the substance of metals was originally in a coral rock—A power of great wisdom gave them preparation from coral only—Evidences of the fact of intelligence being operated in their construction—Childish assumption of a person as to the cause of the existence of objects in nature.



WE are now to consider the operations of constructing the substances in the crust or in the rock and soil of the globe, and discover if we can whether an intelligence was operating in the work, and to what extent.

A soil is but decomposed coral rock and plants; only a considerable decay of rock and plants occurs in the production of soil. We will consider the condition of the soil when the whole process of plant develop-

ment is discussed. There are in the coral rock, and in what may be called a partial decomposition of its substance, and in a part of that which has been melted, different kinds of so-called metals and substances called minerals.

Each substance is only a portion of coral rock, and the difference is merely in the degree of separation of the coral cells and their decomposition and effect of a force applied to them. A metal is but whole cells of coral slightly decomposed and given a pressing by a contraction of the rock after it is heated. A separation of the cells is performed by the action of the heat that melted the rock. Such so-called metals as are incapable of being given a polishing are those portions of coral cells that are not pressed together by the contraction of a cooling rock. They are coral cells in a mobile or wholly separated condition, and in no sense metals, except that they are cells given little or no decomposition.

All minerals are coral rock in some degree of decomposition, or the gases of a burning rock compressed by the contraction of rock, or so enclosed in crevices of the rock as to be unable to escape, causing the gas to be consolidated in time by the attraction of its particles for each other. Some so-called metals and mineral substances are but the cells of plants of the soil in a condition to be obtained free from mixture with other substances, and such supposed metals or minerals are always partly decomposed objects, and easily given a different condition.

We do not desire to give any further description of these classes of substances because our object is not an

examination of any actual scientific facts beyond what is necessary to observe the degree of intelligence operated in the production of them. A great amount of calculation of a will of all nature can be found in the construction of the useful metals, and in the proportion of such conditions of rock as are useful to the affairs of people. All these substances are given a use for what they were prepared, and in the future-all the uses intended for them. A perception of their uses, so far as a use can at present be given them, has been obtained by people, and as correct as though a creator had spoken to a people concerning their purposes in human language. A wonderful fact is the adoption of the objects of creation by people as a mind of a God intended. All the objects on or in the earth will in time be given as good a use by man as those already employed are now given. It is the completion of the appropriation of the objects of creation to the development of the operations of man, when all the purposes of their existence are discovered.

This degree of knowledge of what all nature was for is as certain to be possessed by people in a future of their existence as the discovery of a portion of them to-day.

Gold is a splendid substance, and with the exception of a diamond the best object in the earth. It is only coral cells given a separation by heat and pressed together by a contracting coral rock, which has been expanded by the heat that disintegrated the cells. Only a cell of a coral separated from the others and pressed in a way to construct a scale or atom without regular form and

given a slight burning by the pressure is a speck of gold. Its yellow color is the consequence of the bit of scorching it got in the pressing. All objects that are colorless or white will become yellow if burned but a trifle.

A polishing of the metal is but giving the surface a brushing off of a slight amount of decomposed substance, and the glitter is but the consequence of the almost transparent cell that has its sides pressed together.

All of the greater bodies of gold than a speck created as described, are but accumulations of such specks firmly united by an attraction of the particles for each other. The accumulating is also a work of attraction, and in all seams of gold in a rock there are only streams of the substance stayed in the operation of accumulating a central mass. The process of attracting the particles together is for the purposes of giving a people a chance to acquire considerable quantities of the metal, without too great labor. When the masses are sufficient to give labor to the miner sufficient only to pay for the treasure, the process stops. What a calculation to render the metal of a certain value!

Its value is exactly measured by the cost of getting it, and if it could be obtained more easily, its value would be so decreased that it would be of no purpose to the people as an article for money. A greater quantity would also defeat its purpose as a coin. A less quantity obtained without much labor would be as sure to do it, and a smaller quantity obtained with greater labor would defeat the intention. Only what is actually needed by people is given them, and it always costs as much to get it as it is worth.

Silver is but coral cells pressed less tightly together than gold. The pressing is insufficient to burn the substance. A contracting rock expanded by heat was the press, and the difference in the pressure or contraction was caused by the difference in the temperature of the climates where the metals were constructed. Only a greater contraction of the rock by reason of the colder atmosphere when gold was constructed gave the substance a greater pressing than was given silver.

A change in the climate of the places where such metals were constructed has occurred since the construction, and if none had occurred it could be plainly seen that a mere difference in the temperature of the places where the metals exist was all that caused a difference in the substances. An extension of the greater bodies of coral caused a change in the temperature of all the places where these metals are found, and a portion of the evidence of the facts we are giving can now be seen in the temperature of such places.

All the following of the changes of climate cannot be given in this work, and it is unnecessary. A single fact will disclose the way the changes occurred. An ocean became deeper by a growth of the continents and islands. A greater depth of the water caused a less degree of heat in the atmosphere over it. A decrease of the heat over the water caused a colder condition of the atmosphere over the land. A deep water is always colder than shallow water, in the same location when heated by the sun's action. When the continents were greatly extended the water became deeper and colder, and the borders of the continent became colder as a con-

sequence. All the continents of the world will disclose the fact that silver was constructed before the outer chains of mountains were developed, and that gold is in the latter chains. Our own continent discloses the fact to a most surprising degree. It is but necessary to observe where these metals are most abundant, and the condition and situation of the mountains that possess them.

Copper is only gold so pressed that it is actually brackish from a burning. A greater degree of the burning gave the deep color to the substance. It is always found where the climate is cold, or where it was cold when the article was burned. A change of climate did not affect the substance, but a winter season would, and the whole operation of giving the substance a greater pressure could be performed in a single season. In a mere casting up of the coral rock from a volcanic mountain, great or small, in a winter season or just before, was the cause of copper being found in some quantities in warm climates. All the evidence of the facts stated that a person can want to obtain will be found in the observations of the localities where copper is existing.

The character of copper is capable of disclosing the fact that it is the same substance as gold only more effected by a pressing. It is slightly brackish, and this is barely the consequence of a greater burning of the substance in a rock.

When a sand on the bank of a stream is containing specks of what at first glance appears to be gold, but on closer inspection are found to be brackish scales of a reddish metal, copper is certain to be found in some

quantities on the stream. It is usually but a very small quantity, given liberation by the pulverization of coral rock.

Quicksilver, or mercury, is but the specks of silver which were not attracted into a mass, and so small that the particles cannot be seen with a microscope. A bit of attraction of the particles for each other is the cause of their combination, and the small amount of attraction permits the atoms to be moved around each other. It is an operation similar to the union and motion of the cells of any organization constituting oil. A more contracted condition of the coral cells in the quicksilver is the cause of a darker color of the substance.

All quicksilver is found in the localities of common silver—in rock more decomposed than that of the latter. It is of consequence in many of the affairs of people, and it was created for the people's uses.

Coal is only burned coral rock in a volcanic mountain, or under a deep vegetable soil. Only a burning of coral rock is performed in the construction of the substance, and there is not a particle of difficulty in discovering this fact. The coal is found either as charred rock in a mountain of some size, where a current of electricity has poured through it, or under a deep vegetable soil, where the current of the earth could not pass out as in other places. The latter kind of coal is a species of coke, and because the surface of the rock that was burned was for a great while given a charring.

The substance is not found except where a soil is very deep and very old, as in the case of the older prairies. All other coal is but charred coral rock around a crater

in a mountain or considerable hill, or in a hill that was giving outlet to a current of the power of the globe. Every degree of hardness of the substance from that of a coral to that of the most soft character or the dust of a mine is found. The difference in the solidity of the coal is caused by the difference in the period of its existence after its construction. A greater decomposition is all that renders a part of the substance softer than others, and the evidence of the fact can be found in the position of the different kinds of coal in any country where it is found.

A gradual change of the condition of coal from the hardest to the softest, can be found from the mines nearest a coast to those farthest in the country. The development of the continent or island being from the interior outward. The softest coal is the oldest. No exception to this fact can be found, and it is but necessary to observe the locality of the coal mines discovered to find the fact.

Iron is only coal pressed together very hard by a contracting rock in which a portion was charred by a passing of a current of electricity through it. We ask that this fact be given careful consideration, that the reader may observe with what care a power that is intelligent operated to construct this indispensable substance. It is a most astonishing fact and one calling for a greater contemplation by people than any operation of the Creator in the construction of metals.

All the iron of the world is found in a coral rock, and combined with the rock and in a way to disclose the fact that a mere shrinking of the unburned parts of the

rock was all that gave existence to a condition of coal that made it fit to be employed in the uses given to iron. A particle of competent dispute of this fact cannot be offered, and a people are to comprehend the astonishing truth that in iron only a pressed coal is found. When it is comprehended, all the solution of the problem of the construction of metals is found, and no difficulty will be found in understanding that in coral rock all the substance that is in the different metals was prepared, and that a change in its condition in the rock was all that occurred to produce these important objects.

We have now described the construction of as many of the metals as is necessary for our purpose of showing that in the production of all such substances only a purpose of the author of creation was given execution. We described coal only to better explain the construction of iron. It is of no consequence what opinion the readers may possess upon the description we have given of the origin of these parts of the earth, for our purpose is not to establish any opinion of our own of the facts of a character for scientific investigation. We are looking for the evidence of a God in a universe of objects and operations.

Let our good readers answer the inquiry whether a single metal could have been constructed by the operation of an uncontrolled force, or by any force not possessing an intelligence? The question will be answered by a people of the future and in a plain way. Not one of the metals could have been constructed without a control of the operation that gave it, and in every part of the construction a constant superintendence of the

work by a will of the Almighty was performed. The disintegration of the coral cells in just the quantity for the purpose observed, and the change of their condition in a way to only prepare a most important substance, and the garnering of the atoms into considerable bodies by a passing of them through solid rock in directions that would accomplish their congregation, and giving the accumulations a clasping until a people could obtain them, and by just sufficient labor to give the substance a value of the greatest importance to people, were all barely the operations of a God who was the force that was performing the work.

All other conclusions as to the cause of such affairs are but a mere dodging of a truth, and they are wholly without a fact to sustain them.

Any other opinion is but a claim that all the objects were constructed for no purpose, and that the constructing was but an accident and only a useless operation. This opinion is but a childish avoidance of an observation of a wonderful work and great wisdom in a part of creation operated by the Almighty; only a childish attempt to believe that the mere operations of a person or creature are the only intellectual performances in all nature; that all else in nature is without a mind or intelligent control or cause. A good estimate of a universe of almighty capacity and wonder and operations by a creature whose existence is but a single product of the calculations and work of the author of the universe.



CHAPTER VIII.

Plan for giving the land water—Evidence of a plan can be seen—All the uses of water not observed—Coral atoll drainage barely continued in the drainage of a continent—The gaps in hills and mountains a calculation of a creator—Purposes of lakes and seas—Astonishing effects of the Caspian and Mediterranean seas—Their offices—How they were constructed—The intelligence operated—Construction of soil—A description of its purposes and uses—A wonder of creation—What part of soil is used in a plant's growth—What produces a difference in the growth of plants—What causes a change in the orders—Description of the disposition of a bit of soil in a plant—Protoplasm—What produces changes in a soil—What gives fertilization—All the construction of soil and the philosophy and operation of plant growth a work of mind. Its needs only to be described completely.



CONSIDERATION of the plan for giving a continent what water in the condition of streams and permanent bodies that a people would need for all the purposes of their organizations and operations, is important for a most convincing amount of evidence that a calculation of the power that constructs a continent was the cause of the good arrangement. The purpose of a stream is in a measure understood, and perhaps a portion of the object of a standing body of water is given comprehension. We shall not undertake to describe all the offices of such

objects, for it is not necessary to our purpose. Enough to show that a plan which would be impossible without the existence of intelligence, and which was but a consequence of a comprehension of a necessity for water to be on a continent as it is on it, will be given a discussion. All of the operations of a world's development that gave the avenues for a draining of a body of land have been described in the description of the development of continents and islands. A lagoon of a coral atoll was given a draining by a gap in the fringe or small mountain chain that enclosed the lagoon. The same plan for draining all the surface of a continent or any great body of land was adopted, and in the mere giving of a gap to every fringe of the developing atoll a chance for the water that covered the surface of the rock within the fringe to be fully drained off was barely such an opening in the dyke of the growing continent.

A salt water was completely removed from the land created by such a draining, and a fresh water was obtained by the process of evaporation of the water of the ocean, and its fall as rain on the land. This good means for giving fresh water where only salt water had existed was a most competent work for a force having no intelligence all persons will admit. It was only intelligence that was operating.

A continuance of giving gaps to the chains of upheavals on developing continents was all that was necessary for a competent draining of the great body of land. But a calculation as to the size of the streams, and the direction of their courses was a most important

operation, and one only possible by a God. All the wants of a people in respect to a use of a stream of water were to be considered, and so were the needs of animals. This calculation was given the work and a particle of defect in it cannot be found. In fact no person can wholly comprehend the perfection of the work. The watering of a land of any dimensions is as competent as a warming and lighting of the world, and this work is well comprehended by people.

A stream is but a drainage of a land, and at the same time it is all that is wanted by man or beast where it is coursing. A great stream is less frequent, and in this fact a chance to discover the plan of the whole system of streams is found. A general stream is given its greater size by the union of others with it; the size so increased as to give the country a highway of water within reach of every part of it where productions are of a character to require a great power and great avenue for their conveyance. What could have contrived this abundant help for people if a power of creation was not intelligent? Is it a consequence of accident?

Let us see if a purpose of a lake or a sea can be found. Of course some of the purposes of such bodies of water can be observed, if the uses that people make of one is a purpose of its existence. A more wonderful purpose can be detected, and which is performed without the action of people. The cooling of the atmosphere in summer and warming it in winter. A cooling of the atmosphere is performed by a curtailment of the action called heat. An intense vibration of the atmosphere produces the heat, and over a great body of water the

action is prevented to a considerable extent. A current of the earth does not pass through a deep body of water as rapidly as through a soil, and the deficiency of this power in the atmosphere prevents as great a degree of heat as there is over the soil in a warm season. A wind will carry a portion of the atmosphere from over the water over the land, and this causes a modification of the heat over the land. On all great bodies of land a considerable number of such coolers were placed. A great sea between the continents of Europe and Africa is the grandest cooler of the world, and the amount of cooling required of it was the cause of the great depth of its water. On all the borders of this sea a beautiful climate is given. A person cannot observe it without being puzzled with the inquiry as to the cause of the wonderful amount of comfort in the atmosphere.

On a plain in Asia there is a great sea which was as salt at one time as the ocean. It is quite salt now. Its depth is as great as that of any part of the Mediterranean. It is a splendid cooler for a vast amount of country, and it is an equally good warmer in the winter, until it is much covered with ice. This serves to limit the duration of winter over the land around it. Another just such body of water is the Black sea, and it is a splendid cooler and a fair warmer.

The construction of these bodies of water and the Mediterranean was but the enclosing of part of the ocean by coral growths on all sides of them, and a construction of mountains on them. A capture of a great quantity of the ocean by these methods was wholly a consequence of a calculation of the wants of a people who

were to occupy the countries around these bodies of water. A better picture of a calculation for providing comfort and assistance for a people can hardly be found. A splendid gift of a Creator was the great Mediterranean, and when all people can fully realize that a preparation of all their blessings was wholly for their benefit, this beautiful and great body of water will be given a praise, a word of which has never been uttered. Of course we could point to other uses of streams and standing bodies of water if we deemed it necessary, but it is not. Only a pointing to the greater facts of the wisdom of their creation can be performed in this work. Barely enough to show that in these objects as in others a purpose of a mind was their cause.

All the globe is covered with what can be called objects of a God's creating, which were intended to assist in giving people a proper dwelling place, and in giving completion to a world's development. A people is to consider each object in this light in a day to come, and be convinced that only a small part of the development of the world can be performed by them.

Let us now consider the character of a soil and ascertain whether this part of the earthen substance was given preparation for a purpose and with a calculation as to its purpose and what was appropriate for a growth of plants. The uses of plants are so well observed that it is useless to propose that their object was for the benefit of people and animals, or that a mere mind was operated in the cause of the construction of the orders of plants that exist. All people can observe the appropriation of the objects to the uses of people and animals,

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and the fact that all of the vegetable kingdom can be made use of by people, and a part of it by other creatures. With respect to the use of soil for the construction of this kingdom of objects there is no occasion for discussion, for it is everywhere known.

It is of consequence to discover what operations were performed, and what intelligence was manifested or is now manifested in the preparation of the soil. So little is known of the actual character of the substance, that all its description beyond a few common facts will be new and of great astonishment to the people of common intelligence. To discover what was necessary in a soil to produce plants of any use to people, beyond a fire wood, or object of contemplation is a very important work, and one wholly wanted by the people.

We have discovered that all plants are a consolidation of a current of the power the earth discharges, and that a current that is constructing a plant is conscious of its purpose and of the best methods of its construction. We have also ascertained that in the construction of corals there is but one appropriation of a current of the wise power pouring out of the earth for its substance.

It is not all that is given employment in the construction of plants that are grown in a soil. We intend by this, that an additional force to the current discharged by the earth is used in the construction of plants on a part of the earth where a soil is existing. In the discovery of the way an additional current of this power is given a growing plant in a soil, we can obtain all the information wanted of the uses of a soil, and of the cause of different growths of plants where a soil is changed,

and the cause of a change in the species of plants by a change in the soil.

We will state in this place that all that produces a difference in the rapidity of the growth of plants, is a difference in the amount of the force discharged from the earth at different places on its surface. A difference in the amount of the current discharged is caused by a greater outflow at the equator than at the surface nearer the poles, and by an obstruction to the outflow by bodies of water, and by great accumulations of soil. A body of water suppresses the outflow of the current to some extent and so does a deep soil or a clay soil if it be saturated with water. In addition to these causes of different degrees of the growth of plants, there are the construction of soil by decomposing plants and decomposing rock, and the exhaustion of the parts of a soil that are employed in a generation of force in a plant. The most wonderful of all facts connected with the growth or destruction of a species of plants, is the means employed for changing the species. A change is barely the consequence of an exhaustion of a certain part of the soil; when this occurs a different plant is grown in its place.

A chance for another character of plant is obtained by a cessation of the employment of the force of the ground in the other species. A character of plant is given origin that can employ a certain part of the soil not employed by the other. When all the parts of the soil that can be employed in a plant's construction are exhausted, the plant is destroyed and the soil is without one. The growth of a plant has been in a

measure described, and it is but to show what a soil can furnish in the operation that we are giving a description of some of the processes here. When we are discussing the subject of plants exclusively, we will pursue the process of a plant's development to its completion, and in which work a description of the production of blossoms and fruit, and the causes of a difference in fruit, and the purpose of a difference in such objects, and the cause and purpose of leaves or what is of the same character of growth, and the cause of the change of kinds of fruit.

A speck of substance in a soil is carried to a channel of circulation of a plant and wholly or partly decomposed in a cell of the plant. The speck is for the purpose of giving a greater current of the wonderful power of creation to the interior of the cell. Protoplasm of a plant is a current of this power whirling in a cell and decomposing the speck of substance. A slight roil given the current by the decomposition is what renders the current perceptible through a microscope. When the speck is decomposed, the additional current is pressed out at the side of the cell in the direction of growth and consolidated into a cell on the side. This is as we have stated a construction of a cell. All that the speck is for is to give a greater current of the power to the cell by its decomposition. All that a soil can do in the way of assisting the growth of the plant is to give this speck of substance. It is all it does do. A fastening of the plants in the soil is barely an extension of its roots in the soil. In the mere bestowal of a speck of what is but a piece of coral cell to the cells of the plant

there is all the use of a soil or the necessity for its existence except to furnish a proper walk for a creature.

A wonderful fact is the preparation of a soil that will constantly furnish the specks of cells for a plant's growth. It was a work which only a power that could observe all the uses of all the orders of plants on the earth could perform. It was so well done that a plant can be growing as long as there is a creature to make use of it. The performance was only decomposition of coral rock in a way to furnish pieces of coral cells to every inch of soil on the globe, and the decomposition of plants grown in a way to add pieces of their cells to the soil already produced before plants were grown on a soil.

What is more strange than this performance was a division of the pieces into different sizes, and placing the finer pieces on top, and all the strata of cells in a gradual increase of the sizes downward—an increase of a particular stratum being a mere reduction of the number of the strata. This condition of the soil and its change was all that was necessary to give a proper preparation for a growth of all species of plants. In a digestion of a piece of a cell in a plant a commencement of a use of cells in a channel of circulation of a small organization is found. In a creature a use of cells is made, and in a blood vessel. A repetition of the operation in plants is performed, except that the cells of a blood are decomposed in the blood vessel, and a cell produced by a current of the blood being pressed to the outer surface of the vessel. Now a word upon the increase of a plant growth by a fertilizer—only a greater

current of the power than the one coming out of the earth is produced by what is called a fertilizer, no matter what the material.

A decomposition of the substance of the fertilizer and the union of its current with the one flowing from the ground are all that give increase to the growth of plants. A union of the currents increases the velocity of the upward movement—a similar operation to the increase of the velocity of a flame upward by an increase of combustion.

We are now prepared to state that in the preparation of soil and in the invention for the employment of an atom of soil in the growth of a plant, and in every part of the growth, a work of mind was the whole work. A word of different explanation is impossible except to create a folly. All persons are yet to discover only an intelligence in the wonderful operations described, and possess a gratitude for their Creator for this work. We are willing to submit a description of the facts as the sole support of the claim that a mind was the cause of the facts.

Perhaps we should in this place give a cause for a bark on plants, as this substance is not a construction from the growth of cells. We are to do the work when we are again considering a plant's growth, but it is of consequence here to state that bark is but the undecomposed specks of the channels of circulation of a plant cast upon the surface of the object. What it was for and the control of the degree of consumption of the specks in the plant are matters to be considered when we discuss the whole unfolding of plants.

CHAPTER IX.

Origin and distribution of animals on the world—An acceptance of the description, when it is comprehended—Animals were constructed when plants began to decay—All actually different orders of plants have been copied in species of animals—The plant kingdom the commencement of the animal kingdom—The animal kingdom a product of the plant kingdom—In the operation of a change of one kingdom to the other the sight of the direct and special operation of God can be got—The facts as to the operation of a will of God it discloses—The character of substance operated on—Change of the womb of animal generation—What a womb of the atmosphere and water was—No change in the actual process of generation or change in the objects converted into a creature—What the object is. The change a work of mind barely—Substance for the body of a creature—What changed a body of gas to one of cells—What it teaches—Spontaneous generation of animals still going on—Only a clearing of the water from the atmosphere caused a decrease of the amount in the atmosphere—Change of temperature of the water on the earth the cause of less spontaneous generation in the water—Cause of extinguishment of species—What a plant can bestow to the water or atmosphere—Disposition of the objects—Cause of smallness of offspring in cases of reproduction by the sexes—Original bodies of all creatures hydrogen gas.—Proof that Genesis contains facts.



DISCUSSION of the creation of an animal and the distribution of animal species upon the world, is wholly within the purpose of our work, and the subjects are capable of

furnishing a considerable amount of evidence of a plan and intelligence of a construction of all nature. A wiser person than the writer is one day to see our work, and it will be a welcome assistance we will obtain from the observer. In a good mind, a help exists in placing upon people's minds a better conception of nature than is at present obtained, and we are waiting a worker of this character. What we are to offer in this place upon the construction of animals, and the cause of the distribution of the species upon the globe, is so widely different from what is accepted by a popular scientist, and by people who are merely believing what a church is teaching, that it must be given without expectation of general acceptance for some years. We are confident that what we shall offer upon the origin of animals will be much sooner adopted than what we shall propose concerning the operation of intelligence in the construction of the original species, or of the animals of to-day.

We are compelled to wait for an appreciation of our work and we can cheerfully do so. A wiser calculation of the appropriate hour for an acceptance of a fact of creation than we can state, will give a signal for the acquiescence. We are as much alone in our opinion upon the questions discussed, as the author of the discovery of the circulation of the blood or the discoverer of the organs of the brain. We are as much disliked by those offering other opinions. It is our comfort however, to observe that in the present day a more general and more rapid consideration of propositions of a person is given, and that a greater means of dissem-

inating a publication is existing. At any cost our task shall be performed, and when it is completed our worry as to its acceptance is finished.

In giving a description of the origin of a creature, and the origin of all creatures was the same so far as the operation was concerned, we must commence as we did in the work already published upon this subject. A necessity exists for a description as original as the one given in the other work, and because a comprehension of the fact of the work done, or the extent of mind in the operation cannot be observed without it. Our patience is given the task that it may be adequately performed.

When a plant decayed in water or on the surface of a coral fringe, an animal was brought into existence. Corals as well as plants afforded a preparation of substance from which a creature could be constructed. All classes of plants were given a conversion into living objects as fast as they were decomposed in the water or on land. A plant species has not been on the earth that has not been converted into an animal by an employment of a substance given the atmosphere or water by the decomposition of the plant. We do not intend by this statement to admit the teachings of naturalists as to the division of plant orders, but only to state that every order actually different from any other in the construction of fibres and foliage has been given a copying in an animal. We cannot describe such orders here, but we will in our chapter on plants.

The fact we wish the reader to obtain in this place is that any actually distinct order of plants that has

been on the world, has been the origin of the animal species by a construction in the plant of what could be converted into an animal or what afforded a portion of the body of the animal. A development of orders of animals was but a conversion of such substances into animals as fast as the plant species were decomposed, the plant kingdom being in fact but the commencement of the animal, the animal kingdom being a product of the vegetable, and a step in advance of it. A grand fact is found in the strange and most competent philosophy of employing a plant in a construction of an animal, and in the operation there can be observed a direct and complete application of the will or intelligence of the Creator in a work of constructing objects all persons can see.

There is in the discovery of the operation of constructing animals, a chance for people to actually comprehend a particular character of intelligent work in which a will of the Almighty is converting a substance into a form of a creature, and imparting to it a breath of life, and in the operation there can also be seen a complete construction of an object from a substance by a mind, without the slightest assistance from any other substance or any operation in other substances, or by any coursing of a current of wonderful power. There can also be discovered the most welcome fact that in a substance of a certain character, or certain degree of delicacy and development, a mind of God is directly operating, and as independently of other objects or operations as the performance of a person in constructing a thing by the use of a mind and hands.

We shall actually find in a complete disclosure of the way a creature was constructed, in the past, and in the way one is constructed at the present time, that only a particular degree of development of a substance is necessary for the control of it, or a change of its condition to be performed by a mind of the Almighty by direct application and instantaneous accomplishment. So, also, shall we discover that in all the objects of a so-called spirit sphere or side of nature, there is but a class of substance of this developed condition, and that a mind, or, what is more satisfaction as a description, a hand of the Almighty is on each object, protecting, directing and further developing it as a special and separate act.

A day is come in the existence of man when a disclosure of the whole order of work of a creation, in which God's own faculties are directly applied in special operations can be given, and it will be given. A glimpse of the wonderful and glorious truth is to be offered in the description of the origin of species of animals, and again in the description of the origin of human races, and again in a description of the so-called spirit objects and spirit sphere.

Let us again state that as fast as plants decomposed, animals came into being; and let us also state that the strange work of converting plants into animals is still going on, and that it will ever be the fact while animals are given creation. No change of the character of the work of their creation has taken place, and no change will ever take place. A change in the character of the womb of their unfoldment has occurred, and this is the case only with respect to the greater animals.

A womb of vapor in the atmosphere as the only preparation for the generation of animals of the land and atmosphere in days past, has been substituted by a sac in a female body, in which a quantity of corpuscles of the blood of the female are appropriated to the construction of the developing animal instead of a gas in a water. In the use of a female's capacities for generation of creatures, there is only an employment of a substitute for a great quantity of warm vapor in the atmosphere. A decrease of the vapor in the air was all that gave cause for a construction of a place for a development of a creature in a female body. A generation of creatures in water is as much a fact to-day as at any period of the world's existence; and the difference in the amount of such operations is wholly due to the difference in the amount of water of the earth that is given a certain amount of heat. Wherever the water of the globe is warm for a whole year, animal species are still constructed, and in every part of the world where the temperature of the water is above fifty degrees Fahrenheit for a few days, animals are generated, and the size of them will correspond with the duration of heat. In other words, only small creatures, as insects, can be developed in a few days, and larger creatures as frogs and snakes in a few months or even in weeks. We are not intending that all the insects or small creatures are given creation in water, by so-called spontaneous generation, but that the process is still operated as it was originally, and in proportion to the warming of the bodies of water, and that some of the creatures of different species are yet brought into

existence by the original process, and that no species is incapable of such generation to-day.

It can here be stated that the extinguishment of species is a consequence of the destruction of those members in existence, and the destruction of the order of plants from which the species obtained its origin, and the changes of the temperature of the bodies of water on the earth. There could be no complete extinguishment of species if all orders of plants were continued growing, and there had been no change in the heat of water on the earth. The discussion of the changes of species and their causes is of no consequence here, except to disclose the great fact that a world was given only the kind of animals that the plant on it gave substance for, and that the changes were such that no animal was given creation where it could not subsist by an employment of its capabilities. A competent adaptation of creatures to the conditions of the place it was given existence in was a fact with every species, and a chance of subsistence was a certainty of obtaining it. A destruction of a species was performed by a cessation of production and by a disparagement of sexes. Of course, a destroying of the weaker by the stronger to some extent was a part of the depreciation of the number of the members of a species, but it was not the whole cause of the complete extinguishment of any species.

We can now go on with the description of the actual operation of constructing a creature by what is called spontaneous generation. A plant decomposition furnishes a bit of so-called nitrogen gas. The substance

is an actual soul or copy in gaseous form of the plant. It is but the cell linings of the plant given a disengagement by the decomposition of the other parts of the cells. A mere cell lining given to the water or atmosphere, as the plant may be in water or the atmosphere when it decays, is the substance from which all animals attained their origin and now obtain their origin. This substance is a part of the gas called nitrogen, and the same constructions from animal bodies is the balance of it. All of this gas about the world is the emanations or copies of plants and animals that have perished in the world. Each emanation or copy is a separate part of the gas, and it is never changed in its character or in its locality except by a hand of God for the purpose of constructing people, animals and crystals. Human beings are constructed from the animal souls, and animals and crystals are constructed from plant souls. A current of almighty wisdom and power is the operator in all the transformations and the work is completely done by it, and in each case a special operation of God is performed.

A miracle of indisputable occurrence is this work, if an operation of creation can be called a miracle. A special Almighty act is the conversion of a bit of so-called nitrogen gas into a living object. When the gas or plant copy was in a body of water, a gathering of the hydrogen of the water to the surface of the object by an attraction of a current of wise power on it was the creation of a body, and in all spontaneous generation of the present day, it is the means of giving a creature a body of substance more dense than gas.

The same operation was performed when the copy of the plant was in the atmosphere filled with vapor, and the amount of vapor was such as to be able to furnish a considerable quantity of the gas. A creature's size depended on the amount of hydrogen that could be abstracted from the vapor. It is the case to-day, and animals as great as can be constructed in the vapor of the atmosphere are every warm season given creation. They are but insects in temperate latitudes, but in the tropics creatures which cannot be called insects on account of their size are created. They are but great insects with some development of their bodies that gives them an appearance of a reptile in some species, and in others of a bird. All the creatures of spontaneous generation are constructed of hydrogen gas. So was the original of all species of animal, and the growth of a creature's body by a production of cells never occurred until a communion of sexes in the office of reproduction was the commencement of a production of a creature. A growth of a creature by the construction of cells became necessary only when the place of the unfoldment of a creature was in a female body or egg, and which permitted but a small animal, or person to be developed. The curtailment of the size of the generated object necessitated a greater development of it after it was out of the womb or egg.

The entire philosophy of the growth of creatures by a making of cells and increasing the parts of the body made of cells obtained from food was an invention to give a creature or person a size consistent with its origin and faculties. In this wonderful substitute of

the operation for an attraction of gas to the surface of a soul of a plant or animal, there is a good chance to see what was calculating one device for another in the operations of nature. A chance is also given to observe that the calculator was able to give considerable improvement to the product of the operation of the device. A body of much better construction, and far more admirable in all particulars was given the creatures by the new method. A body of gas is a poor affair compared with one made of cells. This can be seen in the difference between the body of an insect and one of an animal whose existence was a consequence of the operation of the plan of reproduction. A few comments on the actual change of the form of a plant or animal soul in constructing a creature, and we can proceed with the disclosure of the cause of the distribution of the species of animals.

A current of the good power which is everywhere doing an intelligent work was the changer of the form and the giver of life. A desire by the power to give a particular form to the plant soul, and bestow a part of its own life to it, was the cause of the performance. Only a work of a will wholly independent and special in its purpose and extent, was the transformation, and it was as it now is performed with omnipotent wisdom. A very act of God, and exactly what is claimed to have taken place by a preacher of a Genesis of the Bible, was the good and astonishing work. When it is completely comprehended, a person is able to see a special and direct work on a substance by the Almighty. A dust of the earth in the form of

smoke called hydrogen gas, was actually employed by God himself in the creation of every creature upon the earth, and the Almighty put into the nostrils of the creature a breath of life. A bestowal of part of the life and intelligence of God to the creature was actually performed, and in all respects as a Bible claims it was done. A church is actually cursing us for what we are offering a people of the confirmation of a part of the facts offered a people by the Bible. It is actually damning a discovery of the great facts, given by a patriarch, in the garden of Eden, and which was a chapter of the good book of the church. It is no more than we expected. It is a consequence of a want of comprehension of the cause and purpose of the Bible by those who are giving its contents to the people.

No one in a church is able to believe that the ways of God can be discovered, and all the devotees of the institution are confident that a search for them is a wicked act. When a people can observe what a church is for it will not be an astonishment that its teachers are denouncing a disclosure of the plan and purpose of creation. The act will be seen to be one wholly consistent with the office of a church, and that the destruction of the church would follow an abandonment of the defence of the whole plan and operations of the institution.

Now will readers observe that a plant's soul, which is but a bit of nitrogen gas, is converted into an animal by the will of God, and that a portion of the hydrogen gas of the vapor of the atmosphere or of water, was the substance that gave a body to all creatures before a generation of them was performed in a female body ;

Will they also bear in mind the fact that in giving the preparation for constructing creatures to the female organization, a substitute for a water in the atmosphere was made, and that it was made because the water in the atmosphere was in a great measure removed in the course of the development of the world. A womb was not necessary in creatures dwelling in the water—in every instance the water is the womb. Will our readers also bear in mind that the selection of creatures, by a use of the plants already in existence, was made. A choice of species was an employment of plants already on the world.

We will continue this work in the coming chapter.



CHAPTER X.

Cause of sex in animals—Sexual capacities of male only less developments from a plant than those of females—A strange fact connected with the appearance of breasts on the male—Both sexes of animals correspond in development to the sexes so-called in plants—Cause of extermination of species—Exceptions to the general law—Opportunity to discover a mind's work in the development of sex in animals—A mind controlled by another mind or will—What the Almighty can give information to directly—How people are given information not acquired by the senses—Duration of species—All are controlled by duration of orders of plants—What distributes animal species—Cause of propensity to continue at place of origin—Cause of capacities in all creations—All operations of a mind an obedience to a command of a Creator—Cause of affection in a dog, and of cruelty in a cat—Effect of person's will on an animal.



DISCOVERY of the cause of the difference in the sex of animals is a description of a difference in the plants from which the animals were constructed. All were males or what is better, only sexless creatures, at first. No want of sexual organs existed until the womb of spontaneous generation was gone. A capacity for propagating creatures was the consequence of an exhaustion of the vapor in the air to a great extent, and as we have before stated the capacities for reproduction were devices to substitute a womb for the vapor of the atmosphere. A plant having no fruit was all that could be converted into a creature, until one so far advanced as to bear fruit was given a

change of form into a female.. The copying of the operation of a plant in bearing fruit was made by the female animal in her production of offspring; a copying of the sterility of plants that could not bear fruit in a way to disclose any great development of their organizations was, and it is to-day, the absence of powers in the male animal to bear offspring. When a necessity came for the species to reproduce itself by its own powers, a faculty for the office was bestowed to each copy of the different conditioned plants.

A sexual capacity of the male is only a greater development of growth of the so-called male plant, or what is better an addition to the faculty of the plant for producing a fruit; it is but an approach to the operation and all the development of breasts on the male is but a consequence of the more developed condition of the plant that afforded the animal origin. Such appearances of a female organization on the male did not occur until animals were created from considerably developed plants. All the crusted creatures and some of the mammals are without them; so do all reptiles possess only male characters in every particular.

A more developed condition of the non-fruit bearing class of an order of plants was all the cause of the appearance of female capacities on the breasts or bellies of some male animals. The most wonderful fact in this connection is this, the appearance of such female capacities in male animals is transmitted to the human male, and given a still greater display. All the worthless constructions were for was to give people a chance to discover the cause of sex in animals, and it is quite time the

cause was discovered. A fruit bearing plant was the origin of the female of the animal species, and the whole organization of the female is as much more developed than the male, as the fruit bearing plant was more developed than the unproductive class. A perfect correspondence of the relations of the sexes of the two kingdoms existed, and it is as plainly seen as the plants or animals. When the whole order of plants became fruit-bearing, the male sex could not be created, and the species perished as a consequence of only one sex in the species. A partial and most wonderful departure from this means of exterminating a species was made, and in those species whose existence was wanted after the plant that gave it origin was a fruit bearing plant only. Such species are to-day in existence, and in all the countries where a plant of the character of the pine or fir, plants having spindles on their boughs, are exterminated. A coyote of the great plains of the Mississippi and Missouri valleys, is such a construction. It is a wolf given a change of appearance by a plant soul of a different character from the one that was the origin of the wolf, being constructed into the creature. It is a disgusting animal, and it is given creation out of a forest that it may dwell on an open plain and devour a portion of the smaller quadrupeds on it. A species of foliaceous plant is skirting the streams of these plains, and it is the origin of the badly developed animal. Wolves given a change in appearance and a partial degradation by the destruction of plants bearing spindles, and the development of a species of foliaceous plant on the banks of the streams, are coyotes.

A lynx is another consequence of the usurpation of the spindled plants by foliaceous plants. There are similar changes of animals in all great countries, and the departure from the method of giving destruction to a species was in every instance a work of an intelligence that beheld the necessity of a continuation of the species in a less capacitated condition. All we are offering upon the cause of animal species, is only for the purpose of giving a glimpse of the evidence of mind in all the operations of animal origin. We are not attempting at present to give the description of the unfoldment of offspring in the female. We will devote a chapter to this part of our subject in the discussion of the evidence of a mind in the unfoldment and control of a human and animal body. It will be in this part of creation that we shall find the most numerous instances of a will operating in an object.

In all that is now offered of the cause of sex in animals we can discover but a conversion of a fruit bearing plant into a female animal, and a plant incapable of bearing fruit into a male animal, and the consequence of the determination of a plant species. An opportunity is given by these facts, however, to discover that a mind was the only power that could perform any part of the construction of sexual capacities—or give people any means of discerning the species of plant that was the origin of a species of animal, or exercise any control in the choice of plants in the reproduction of a particular species, or determine a departure from the methods of destroying a species.

If we are correct in our description of the commence-

ment of a species of animals, of course it is to be admitted that a power possessing the capacity of intelligence sufficient to change the form of a substance and give it organs of motion and faculties for acquiring an existence by obtaining food, and to adapt it to a condition of the place it was given life in, and to afford it life, was the operator. No one will claim that the operations were performed by anything but a power either intelligent itself or operating as directed by a mind independent of the power. If it is claimed that it was a power without intelligence it must be admitted that it was only a force. If it was but a force acting as directed by a mind, who possessed the mind? What could have been the relation between the mind and the force? What could possess the mind except another creature? If it was another creature what could have been its relation to the power?

Of course, no answer can be given to these questions, and because no answer is possible. An impossibility of an answer is only the absence of any such controller of the power, and the impossibility of an adequate control of the power by a mind independent of the power. A good example of the control of a performance of a power by a mind is seen in the control of the actions of an animal or person by a person, and it is no more than giving the mind of the animal or person a direction to do what is wanted by the controlling person. Only a consciousness of what is wanted by the controlling mind, by the one controlled, is the instigation of the action of the controlled creature. A use of the creature's own mind is made in the operation of executing

the will of the controller. A bare copying of the operation of a superior will in the universe is the operation of controlling the lesser will, and both wills are but currents of the power we are discussing. There is not a particle of difference in the two operations, except in the manner of giving direction or consciousness of what is wanted to the operating will, and the competency of execution of the commands. A person employs words or signs. An animal employs a sign and will in giving information or direction. What a strange fact for a person to offer! A claim that a God in the character of a current of electricity is giving another current of the power a command to perform a certain act or class of acts by giving the current His own consciousness of what is necessary. A considerable argument upon this fact is avoided by merely pointing to a current of this power in a brain giving a command and information to a current in another brain. All the difference in the two operations is in the means of giving the command, and the competency of an execution of a command.

This brings us to inquiring whether a current of this power in the atmosphere, or in space, is giving persons or animals a command or information. We are to surprise our readers by our answer to the question, and it is a reply which, if correct, will be a great pleasure to the observer. A current of the power never speaks to an animal directly or indirectly. Instead of speaking directly to a person, it speaks in this way to a spirit, and the spirit gives the information to a mortal. The Almighty of this character actually speaks in person to a spirit of a dead person, and as specially and

personally as He converts plant souls into animals and animal souls into persons. Both operations are a communion of God with spirit matter, and in giving a human soul information it is only conversing with a current of subordinate character in a spirit brain. Who will want to deny that a God can or does converse with a spirit of a person when it is in a spirit sphere? The only reason why a spirit can be better conversed with than a mortal, is the greater clearness of a current of this good power that is affording life and intelligence to the spirit.

All the information a people possess beyond what can be acquired by the few senses, is the consequence of a spirit teaching, and the people have this astonishing fact all to learn, although thousands of years of civilization have passed with the intelligent portion of the races. A better mind than a mortal possesses is in a spirit brain, and merely because a clearer current of the power of creation is in the spirit organ. It is in fact so clear that it is getting wisdom from God direct. We do not intend these comments as a support of any opinion of any class of people, and they will not be given such a use by any class. We desire only to describe facts as we are seeing them.

We can conclude our comments on the animal kingdom by what we have to offer upon the distribution of animals and the habits of species as to their occupation of the country they were given existence in, and the few exceptions to the effect of the provision for determining the duration of species. All the species whose growth or production was the result of a great many orders of

plants now out of existence, are extinct, in consequence of the change in such orders of plants. A change of plants caused a change of species, and the development of plants produced more developed animals. One order was followed by another in plant development, and a species of animal was followed by another; the development of the creature corresponding to the development of a plant. In the locating of a species only an employment of the plants in such locality was performed. The number of species of animals corresponded as it now does, in places where no destruction or removal of species by people has taken place, to the number of orders of plants. Where changes have been made by people the correspondence is not complete. In the civilized parts of the world all the evidence of the fact just offered can be seen. So can the evidence of the fact of correspondence in number of species with the number of orders of plants be seen in places where man has not disturbed the order of nature. A more curious fact is now to be given, if we are correct in our premises, and it is that all species of animals continue to dwell in the places they were created in, and among the plants of the order from which they obtained origin as far as it is possible for them to do so. Each class of animals will dwell in the element it was given existence in; in the case of birds, a dwelling is on a branch or on the ground, according to the position of the part of the plant that was the origin of the species.

Creatures given existence in the water always remain in the water. Those given origin on land are always

dwelling there. Birds obtained their origin from blossoms, or from flowering plants which constituted but mere bunches of stocks close to the ground, and each species is dwelling on a plant more or less elevated from the ground, or on the ground. But few are on the ground, because only a few blossoming plants were developed close to the soil. Such birds as make their nests and sleep on the ground are the species we are describing.

Animals that were given an origin in a forest are compelled to stay in a forest. Those whose origin was in a plain are dwelling there, and these are the domestic animals and a few small creatures and birds. In a disposition of a creature to dwell in the locality its species come into existence in, there is but an obedience to a command of the Almighty given a will in the creature. It is only this, and so is the exercise of every capacity of an animal or person. A will of the Almighty gave an order for the particular work to be done by every current of the subordinate character in the brain, or what answers for one, in every living object. A particular command is given each current on the organ or on a brain by a command of a greater current, to do a particular kind of intellectual work.

The difference in the kind of work to be done is the only difference in the organs or currents. A disposition of a beast, no matter what it is, is but a prosecution of a command of a creator to do certain things. A dog's affection for a human being is only a fulfillment by a power in the dog's brain of an order of God to so appreciate a person as to make the animal willing to de-

fend or protect a person at a cost of life, and a cat's propensity to destroy birds and vermin is but another execution of a command of a mighty current of power. To destroy such small creatures is the purpose.

No animal can change the commands of this character, and a person can only modify or suspend their execution. A person can so affect the will of a beast that it cannot perform as much execution of its propensities as it can if not in a person's company for a considerable time. This is the operation of taming a creature. We can now close our comment on the origin and distribution of animals. Only a glimpse of the operations that gave existence to the species has been given, and no portion of the evidence of the facts suggested has been pointed to. We did not intend to establish the fact of the origin or distribution of species by this discussion, but to disclose the evidence of intelligence in the operations. It is a part of the entire testimony of a God, in the nature of a power, acting in every operation of creation.

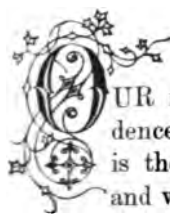
A more interesting chapter of creation cannot be discovered, and it is one so full of wonder and astonishment that a person can dwell upon it for a lifetime without being in want of a good fact to consider. Let us again ask our good readers to observe a grand display of the wisdom of a God in the originating and distributing upon the globe animals whose bodies are an astonishment to all persons, and whose habits are but a pursuit of a command of their Maker, and whose dwellings are where the animals are most wanted, and where the creatures want to be.

World of human creatures! will you observe another chapter of creation that discloses the great fact that all people are but animals on two feet, and given a place of dwelling where the animal that gave them origin dwelt? You are to get this chapter—you are in possession of it now. You will wholly appreciate it when a command of a current of the Almighty will directs it. The command is delayed but to give you a better comprehension of a few more simple affairs. You are wanted to observe a cause of your own minds, and a cause of your prejudice and a cause of your ignorance. When you are able to observe the reason for these more common facts a comprehension of greater facts is yours.



CHAPTER XI.

Examination of the elements—Winds, their cause and character—What produces changes in the direction of winds—Purpose of a wind—Construction of clouds—Movement of clouds a wonder—On what clouds are formed—The description of the cavalcade of objects in a sky—Fog, its construction and dispersion—Dew; its purpose—Snowstorm—Wonder of a snowflake—A generation of insects from melting snow—Purpose of both flake and insect—Thunder storm; its purpose and wonderful character—Most extensive exhibition of a work of special intelligence in the universe—All the operations an intellectual work—Cause of bolts of a current of power coming upon the earth—All are for a teaching of people.



OUR next step in the work of discovering evidence of intelligence in the affairs of nature is the examination of the so-called elements, and when this work is performed we can finish our discussion of the construction and origin of plants.

The seasons and weather have been given consideration sufficiently for our purpose already, and it would be necessary in order to complete the discussion of these subjects only to give a description of the winds and their cause, and of the formation of clouds, and the character of thunder storms and their purpose. In this part of the work we can give all we desire to give of the formation of rain-drops and snow-flakes, subjects of more importance by far than people commonly suppose.

A wind is but a whirl of a current of the good power of creation, pulling atmospheric gases after it. The operation is but a coming upon the earth of a portion of the current that is coursing toward a pole of the world, and then again ascending. The whirl is but a loop on the great current that is coursing around the globe, and in the difference in the breadth of the loop is all that makes a difference in the duration or extent of a wind. A change of direction of a wind from a northerly to a southerly course is caused by the descending current coming on to the earth by a lowering of a portion of the current and the southerly winds of the northern hemisphere are all of this kind. A northerly wind is the consequence of a turning of a portion of the current backward upon the earth and downward also. This, of course, would cause a wind to come on the earth that would move in a southerly direction, and be, what is called a north or northerly wind.

All that changes the direction of winds from an easterly to a westerly direction is the change of the direction of the great current of the earth itself. This occurs as the season changes, and it is but an opening up of the great bodies of land in the more northern part of the continent to a growth of plants and outflow of a current at such places. A change of the kind does not occur in the middle of a continent. The winds in such places are usually about north and south. The purpose of a wind is to carry water or snow over a country and to cool the atmosphere in a hot season. The so-called trade winds are but to cool the atmosphere in the hot part of the world.

A carrying of water in the atmosphere in the operation of a storm is but a spilling of vapor along a cavalcade of plant and animal copies in the sky in the condition of nitrogen gas. We are compelled to describe the cause of clouds, in order to be understood in our comments upon the production of rain and snow. A wonderful amount of facts are connected with the formation of clouds in the atmosphere, and snow from vapor.

A cavalcade of so-called spirit objects is encircling the world, and about as far above the surface of the earth as the more elevated peaks of mountains. The cavalcade is merely the copies of animals and plants that have been described before, and it is but a zone of nitrogen gas. An ascending of the gaseous copies of the vegetable and animal kingdom is constantly going on, and the ascent is stayed at a point where a stratum of atmosphere will barely sustain the beautiful objects. The upper surface of the sweep of these objects is the same as the surface of the earth underneath, and a sight of it is given when it is all outlined by the clouds that are spread upon it. The chance to see it is on the point of a mountain that is more elevated than the clouds. We shall fully discuss this wonderful sphere of astonishing objects in a later chapter of the work. Now our purpose is but to ascertain the whole philosophy of giving a storm to the ground. It is but a trifle that we can offer of this sphere here. Let it be understood, however, that we are stating that this cavalcade of spirit or gaseous objects is the entire spirit world or sphere for our planet.

All clouds are but water in the form of vapor attracted

to the surface of spirit objects in this cavalcade which is described, and a moving of a cloud is merely a spilling of vapor along the surface of such objects. The only instance in which vapor is moved through the atmosphere without being continued along a sphere of celestial objects is in the case of a fog, and in this instance the vapor is only a small cloud, given existence by a cold wind from the ocean or cool place, and the cloud will continue but a short time, and it disappears by a warmer atmosphere expanding it. A cloud cannot continue except it be given a surface on which to accumulate.

When clouds are barely a haze in the sky a person can, by carefully observing the spots of vapor with a good magnifying glass, get a glimpse of the form of the objects to which the vapor is attracted. We are wanting no acceptance of this fact by any one until all the proof of the fact is observed. The proof can be so easily obtained we are confident the reader will see it by a mere watching of clouds and their motions.

A further concentration of vapor is a consequence of a cold wind or a conflict of electrical currents in a cloud. A cold wind will, of course, condense vapor, and if the amount is sufficient, it will fall in drops, but if the amount is not great, a clinging of the water to the surface of the cavalcade of objects will prevent a fall of the water. This fact is seen in all cold countries in the winter season, and by clouds hanging in the sky when the weather is very cold.

A considerable amount of fall of water is taking place at night, called dew deposit, and this is a mere condensation of the vapor ascending at nightfall, and its return

to the ground by reason of the colder air at night. The purpose of this partial fall of water is to prevent the atmosphere becoming cold in a dry period. If the ground became wholly dry for a couple of days, the atmosphere would be very cold for the season. Dry atmosphere is incapable of giving the sensation of heat, and it is but capable of so vibrating a vapor in it that the vapor will produce heat. A fact all people are to learn is, that a mere vibration of a quantity of vapor in the atmosphere is all the cause of atmospheric heat. A chance to observe this great truth is given by the change of a hot to a cold atmosphere after a few days of heat and sunshine. A correction of the great heat is performed by a drying of the atmosphere. The want of sufficient substance in it to give the sensation of heat is the cause of its being cold.

A description of a snow storm is perfected, when it is added to what has already been given of storms, that a snowflake is given formation by the attraction of vapor to the soul or copy of small plants that are growing on the bottom of oceans and other bodies of water, called algæ, and many small mollusks of a form as much like algæ as an animal can be. A comparison of the charts of snow flakes with those of these plants and mollusks will confirm our statement. A particle of difference in the form of the objects or in their figures can not be found. A deposit of vapor upon the surfaces of such spirit objects and its congelation are the causes of snowflakes.

A covering of the earth and many plants with a sufficient amount of light substance to prevent a complete

destruction of the roots of the smaller plants is the purpose of snow. All other uses of it are but consequences of its existence. A people are better off without it.

In a construction of a snow flake a most astonishing operation is performed, and it is one that only an Almighty can perform. No possible work of a person is the operation, and no person would for a moment think it was possible. We can give a still further wonder in connection with a snow flake, and it will cause all people to wonder why the fact was not discovered before. A melting snow will often be covered with small insects, as much like common flies as they can be, and be longer in proportion to their size of body. Whole townships of snow are often covered by these insects in very warm days in the spring of the year. All people who have lived in northern countries have seen them.

A part of the soul of an algæ is converted into a fly in the construction of these insects. A part of a snow flake is melted, and its support in the nature of the soul of a leaf of a plant is converted into a fly.

The insect is of the same form as the branch of the snow flake crystal, and it will disclose this fact always. No purpose exists for the generation of such objects of life but to give people a greater opportunity to see a plan of creation. In days to come these flies are to be watched with great interest by a people.

We can give a comment upon a thunder storm, and close the chapter. Of all the special performances of the Almighty, there is none so grand or so astonishing as this operation of bringing water back to the earth

when it cannot be cooled sufficiently to give it a condensation into drops.

A clashing of two opposing currents of electricity in the center of a great extent of vapor is the sole cause of the condensation of the vapor into clouds and drops in a thunder storm. When the atmosphere is filled with water, as it is after a considerable period of warm and cloudless days, a necessity exists for a condensation of the water and its fall upon the parched ground, and an almighty power is adequate to the task. A concussion by a conflict of the outflowing current of the earth with that which is coming from the central planet, or sun, is given the vapor.

The concussion is sufficient to destroy the intense vibration of the atmosphere which produces heat and the expansion of vapor. This is its purpose. A peal of thunder is but an extension of the effect of the concussion in the direction of the place which is to be given a bath of water. The peal is never heard in the opposite direction. An appeal is made to all persons' eyes and ears to observe a wholly intellectual work of God above their heads, and for a wholly necessary purpose. Look at the operation, good reader of our work, and ask yourself if a person is able to discover the evidence of a God in this astonishing performance in a vapor of the atmosphere and over a parched and suffering soil? You can not deny the fact that all persons are compelled to observe it. It is to be better appreciated in the future. Occasionally a bolt of a current of the sun itself comes onto the ground or into a house or on a plant. It gives a people an astonishment of significance, and it sometimes gives a person death.

There has never been a visit of electricity to the ground or to a building or any object on the ground that was not given for the purpose of teaching people that a power mightier than a mortal's was controlling all objects of heaven and earth, and capable of causing death or destruction of any affair of nature or of man's creation, and at the same time without purpose to do it beyond what was necessary for a teaching of the people. A house is visited and it is torn partly into pieces. It is often set on fire. A coming of the current is without regard to objects or their character, and when a family is wanting a good scare it will cast one on the floor or on a bed. The articles of the house are smashed or torn apart. A nail is drawn from the wood, and a clock is stopped. Perhaps a sick person is made well by the current. In all such operations a mere exhibition of the power and consciousness of a current of electricity is the work. It is only a teaching of the people of the presence and power of their Creator. It is God acting like a person and with persons, and for the teaching of persons. All people are to heed the teaching in a day at hand. None will want to deny it.

Our purpose in discussing a storm of rain or snow, lightning and thunder, of course, is to give a better opportunity for the reader to see an intelligence in the operations. All such operations are but intellectual works, and no other explanation can be given or attempted. A failure at the first step is any other explanation, and a step of consistent argument cannot be made in an attempt at any other explanation. Only a person having no appreciation of nature can for a moment ac-

cept any other explanation or possess any other opinion. An agnostic, or what is better, a wholly blind bigot, is but a person who is without an appreciation of creation that is of consequence to him or to others.

A mere incapacity to see any wisdom or operation of any plan or any purpose in an object, is the cause of the stupid and useless position of the person. Such a person is without soul of any consequence as well, and in every instance, is a dog on two feet, giving a dog's barking at intelligent people. We are not troubled by one to the slightest extent, and an intrusion of his barking upon us is never made. It is never given us to hear. Such persons can see no more in our work than they can in nature, and are incapable of discussing it. We will give a picture of this class in our work upon the origin of races and persons.



CHAPTER XII.

Origin of plants—First plant grown out of water—Character of a pine—Changes in form of—Origin of spruce—Changes in—Origin of fir—Changes in—Origin of hemlock—Changes of character—Origin of birch—Changes of kinds—Origin of the beech—It is a fruit bearing plant—No change in the order—Importance of disclosing all the origin of plants.



N examination of the origin, development and decay of plant species will require a more extended discussion than any part of our subject, except the operations of intelligence in the human and animal bodies. So fraught with interest is this question that every part of it is about as curious to a reader as a story of romance and fortune is to a devourer of fiction. We will give, as near as we are able, the whole unfoldment of the vegetable kingdom, and without a particle of discussion or notice of any of the popular opinions upon this subject.

A bare hotch-potch of speculations of no possible value is a popular botany. Of course the appearance of plants are well described in a work of the kind, but all that pertains to the origin, growth or purpose of plants is but a mass of wholly worthless opinions by a compiler of people's speculations. The almost ridiculous declarations concerning plant growth are a disgrace to any acceptor of the stuff, and it is an outrage to teach

it to the children at school. Instead of the bundle of rubbish becoming less in amount and made less a folly by a bit of conception of the fact of plant origin or growth, it is steadily increasing in its bulk and amount of sickening and pedantic terms and childish speculations. With this opinion of popular botany, there is, of course, no possibility of our giving it further consideration in this work. We do not intend to again refer to it.

On a fringe of a coral atoll the first of plants appeared. A coral growth was converted into a plant growth when a part of the coral rock was above the briny water. No further necessity existed for the plant to be given a calcareous condition. It was not grown to endure for a great period of time. It was to perish in a short time, and be the cause of an animal's existence. The character of the plant can be seen to-day on any coral atoll of the ocean, and there are hundreds of them in the Pacific. A great continent is being developed in this ocean and without such great upheavals as occurred in the development of the other continents or the greatest of them. All Polynesia is to be the great continent in a few hundred years.

When a coral was grown above the water the plant was wanting a greater force for its construction, and a great amount of the Godly power from which to construct cells. The rock on which it was growing was broken off the part connected with the shell of the earth, and the coursing of the outflowing current of the earth was broken in a measure by the breaking of the coral reef. In other words the channels of circula-

tion of the force were destroyed at the breaking, and a passage of the force through all the substance of the broken pieces was accomplished. The same is true as to the passage of the current through all substances not directly connected with the shell of the world under the water, or by objects that extend to it and are united with it. All substances are given a penetration of this power from the bottom or lower surface to the top, and no object on the globe where plants are grown is without a coursing of the current that is coming out of the earth, except creatures' bodies, which possess a coursing current of an independent character. A dead creature is no exception to the great operation.

When a stubborn and coarse plant was growing on the surface of the coral fringe, a bit of the coral rock was decomposed, and a speck of its substance was obtained by a cell of the growing plant, and the speck converted into the good power of all construction. We have completely explained the processs in the chapters on soil and animal species. It would, of course, be a waste of work to give it again here. We ask the reader to examine those chapters for our explanation of plant growth. A coral growing out of the water on a coral rock was only a craggy and wholly unproductive organization. It was small, and its branches were short and crooked. A bark constantly scaling off, dark as ink stains and as thick as a bark on a plant of greater size of to-day, was its covering. The object perished in a few years, and others grew in its place.

No seed gave one of them a beginning, and no seed was produced by them. This style of plant was all that

grew until a soil of some depth gave a better opportunity for a plant growth.

All that ever caused a change in the development of a plant, or species of plant, except a change of climate, was a finer condition of soil for a speck of substance which a plant could employ in its cells. The changes of climate only changed the rapidity of growth, and a want of development was occasioned by the change from warm to cold, and a greater development was occasioned by a reversal of the conditions.

After a long period of time a soil of good character was given the surface of the rock. It was obtained by a decomposition of a part of the rock and the substance of the decomposed plants that grew on its surface. The change of the plant was only in size and a better appearance of branches and bark. No change occurred except this for a century, and then a good pine was covering the mountain, and small fringe and plain. A scrubby and most stunted and hateful plant, about the size of a common rose bush, but less branched and possessing a greater stock, was the origin of the pine. All over the world this plant has grown and become a pine, where a soil was good for a plant growth.

We ask that this fact be remembered, and when we are considering the changes in plants of a forest, it can be seen why a pine was the origin of all of them. Let our readers be patient with the discussion of purely scientific affairs, until we can give some consideration to the question of intelligence. In our present subject of discussion we shall see whether a plant was only a chance creation, and whether it was possible only by a force acting in one direction.

From a pine all the trees of a forest were developed, and barely by a change in the soil of the place. A difference in the rapidity of change was of course obtained by a warmer atmosphere. A change of soil was the only actual cause of a change of plants in a forest, and in one place all the cause. Every step of the change can be discovered, and the evidence of the change observed as well. We can now give the steps of change, and by such a pointing to facts all persons can observe that the reader can know as he proceeds whether we are correct.

A sort of foliage is on a pine, and it consists of tufts of long and cornered spindles at the tips of its branches. These tufts of spindles were the first development of what may be called foliage in the vegetable kingdom. Only one species of plant on a soil of some fertility is growing that has no actual foliage, or what is in any sense like the foliage of pines or the foliaceous plants. This is the cedar, and it is a mere coral fringe plant yet, only considerably developed. It is the same plant that was growing on a coral fringe a thousand years ago and is growing there to-day. It is now growing but to gather a lingering amount of coarse particles of soil, where a coral plain surrounded by a chain of hills or mountains is yet incompletely filled up. A cedar swamp is a coral plain surrounded by a fringe and still occupied by a scrubby plant only partly developed into a pine.

A cedar is growing on a low and very damp soil, except on the borders of continents, and there it is still the plant of the ridge of hills or mountains. When a good chance is offered the reader to observe cedars, we

ask that the fact be noticed that in all interior countries the plants are growing in wet and low places, and on the shores of continents on ridges of all sizes. A soil that contains coarse pieces of coral rock is the cause of the growth in each place. This is all we need offer on the plant. We can proceed with the changes in a pine.

A change, of course, occurs in all parts of the plant when one part changes, but for our purpose it is necessary to point to but a portion of the change. We can completely demonstrate the fact we have given or shall give by barely following the change in the bark and foliage of the plant.

When the soil is so far decomposed as to permit a small speck of substance to pass into the circulation of the plant, a finer character of cell is constructed, and all parts of the plant are given a better appearance.

The bark possesses more oblong bunches on the surface; and it clings to the tree longer. The boughs or spindles are longer, and possess a brighter color. The whole plant is given extension in height and stretch of its branches. After a considerable period of time another advance is made in the plant on account of a still finer condition of soil; the same improvements are made and no more. After a still longer period of time another step is made in this unfolding, and for the same reason. When four have been taken, the plant can bear no more without losing its character or appearance.

On all the more northern countries there can be seen to-day all the five different conditions of pine trees here described, and they are perfectly distinct conditions.

Another change will produce a spruce, but in a part

of the plant only is there an improvement. A prettier branch is constructed and a finer bark. All the balance of the plant is inferior to the pine. A coarser wood is in it, and more branches are given it. It is a scrubby and disagreeable affair compared with a pine of great height.

It is wholly a new plant constructed from a new condition of soil, and it is capable of great unfoldment and great increase of size. The plant is also capable of as many changes of its character or condition as the pine, and before it loses its appearance as a spruce. All the changes are produced as they were in the pine. In every instance of a more improved plant a new germ was the object given the improvement. A growing plant does not get the improvement. It can only commence a decay of the species, and it always does in time.

Following a spruce is the fir, and the same conditions are given the plant as to its development as were given the spruce or pine, and as many. In all cold countries all the conditions of the spruce and fir are disclosed to-day, and every dweller in such countries is familiar with the fact. The fir is the last order of plants with a foliage consisting of spindles. A greater change comes after this in this plant, and it is the commencement of the hemlock—a short and thickly branched plant, and weighted down with a sort of degraded spindle on its boughs, and so very hard in its tissues that it can be cut only with a sharp axe. The same steps of development are taken by the plant, and all the conditions it acquired are still to be seen in cold countries.

A careful examination of the boughs of the hemlock

will enable a person to discover that only an approach to a leaf is the partially spread spindle on the twig. A bare beginning of the formation of a leaf is the oval-shaped spindle on a hemlock bough. Please bear this in mind, good observer of our work, and it will comfort you in your contemplation of the grand acts of God in a plant. A greater comfort can be found in what we are now to offer of plant growth. The spindle-bearing plants except the hemlock do not fertilize the soil. A particle of substance is not given the soil by one, except when the whole plant decomposes.

There is only a casting off of bark and spindles by such orders of plants, and all the substance of these parts of the objects is only the undecomposed atoms of earth or mica obtained by the plant in its growth. The spindles are of the same substance as the bark, and only different in color. The more agreeable color is a consequence of the atoms being given to the surface of the plant before they are greatly decomposed. It is performed at the end of a twig, or on one side, where the channels of circulation are still open. The debris of such plants in the form of cast-off bark and spindles is but a covering of the soil, and it for ages has been undergoing decomposition.

A hemlock is capable of giving a cell to the soil in the spindles that fall from it. All the spread of the spindle beyond what a spruce or fir spindle possesses is a consequence of a growth of cells on its sides. Just this bit of substance can be made into soil on the ground, and it is all the foliage of the plant can give.

A change that follows the last step in the develop-

ment of a hemlock produces a leaf-bearing plant commonly called foliaceous. The term is merely a pedantic obstacle to a comprehension of plant character. The plant that follows the hemlock is the birch, and it is wholly different from the hemlock in appearance. It is, as in all the first steps of new orders, a dwarfish object, and full of branches. Its bark is but little more developed than hemlock bark, at first. The foliage consists of a bough with its spindles so spread by a growth on their sides that a leaf is produced from the union of the spindles. All that constructs a leaf is a spread of a spindle by cellular growth on its sides, and the leaves disclose the spindle by the bars crossing the sides of the leaf. The numbers of such bars will in every instance denote the place of the plant in the family of plants. No matter what the leaf may be, the bars on it will give its position in the family of the plant kingdom. A birch leaf possesses more bars across a side than any other plant's leaf, and it is only necessary to count those on a leaf in order to discover a plant's place in the catalogue of plants. Following a birch's appearance a couple of steps are performed in the plant's development. The second condition is a greater beauty for all the plant. It is higher, and its bark is finer and whiter. It has less branches, and the foliage is not so cumbersome. The wood is lighter colored and the sap is sweeter.

The next plant on the world was a beech, a fruit bearing plant. It possesses a bud that never blooms, and the decomposed corolla is the fruit. A beech nut is a bud of a blossom, wholly decomposed without a blos-

soming. The outer shell is only a consolidated part of the decomposed corolla. The plant is only a little more advanced than a birch, and it is but slightly different in form. Its bark is smoother, and it is capable of constructing a bud. All the family is fruit bearing, and there is but one step in the plant's development.

We will pursue our disclosure of the origin of plants in our coming chapter, and it shall not stop until all the orders of plants of a world are given a discussion and their origin and construction described. A work so important and so capable of disclosing a calculation of an intelligence of an almighty power cannot be given a slight in our work.



CHAPTER XIII.

Drones in orders of plants—Indices as to a plant's degree of development on a leaf—Why has the world not discovered it—The poplar's place among plants—It is only a cottonwood—Cherry; its position among plants—Origin of plants having leaves with more than one point—The maple the first—Orders that followed—The butternut—Evidence of the degree of development of a plant—Evidence of the degree of degradation of a plant—What constitutes a degradation—Similarity of plants in the same climates and soil. Origin of blossoming plants—A degraded cherry is the plant in each order—What a blossom leaf will disclose—All drones in plants are for a teaching of the people—A development of blossoms performed at the expense of the organization of the plant—Origin of all annual plants—The degree of the development of the plant—Corn—Barley—What part of the plants are degraded—Origin of blossoming plants that endure but a season—Their degrees of degradation—Evidence of the degree—Their purpose—Moss; what it is and what it is for—Plants without foliage—Their construction—All the evidence of the facts offered can be found by observing plants—People can learn what part of a plant's growth is a work of mind, and what part a consequence of a force.



AFTER a fruit-bearing plant was produced, an alternation of fruit-bearing and fruitless orders from the same origin was planned. So wide a change as one from a beech to a cherry could not be performed without a loss of considerable evidence of the plan for producing different orders. The

difference between the two plants would be so great that no person could trace the genealogy. A complete record of every step is given the vegetable kingdom for people to read, and in that record a splendid work is in store for our readers. The astonishing fact is to appear that the general lineage of plants has upon its leaves a complete and perfectly unerring description of all the steps the original plant has passed through, and at the same time a correct description of its separate character. By each description upon the general divisions of plants there is a wholly competent means of ascertaining what the separate origin and ascents and descents were.

All these indices of plant origin and development are on the foliage of the plants, and the indication is so plain no person can make a mistake in observing it. On trees and shrubs having capacity to continue from year to year, the description is on a leaf, or, as in the first orders of plants, on their boughs. A splendid and most intelligent work was this giving of the experience of a plant or its genealogy to a people, to be seen after six thousand years of civilization. What could have delayed the observation so long? It was the want of a sufficient number of intelligent people in a great and beautiful country to make a good use of the information. A good use of it is giving the fact to children and accepting it as evidence that a current of what is called electricity is part of the will of the Almighty. This acceptance of the discovery will be as certain as a passing day, and our book is not in the people's hands a year before the fact and its teaching is accepted.

On a poplar tree there is a leaf about the shape

of the leaf on the cherry. The bark is like a cherry's bark, except it is much lighter in color. A drone of a plant it is. It is not capable of giving anything in the way of fruit, and it is but a passing of one stage of a plant to another. Cottonwood trees are of this order. They are continued on the banks of streams only because an overflowing of the stream deposits a fine sand on the soil—a bare product of a stray sand. In all the colder countries this worthless plant is growing. It is but fit for firewood, but in some places it is planted on a street or road side for ornament. A cherry follows its development, and this plant is capable of possessing a half dozen conditions of development. Each condition is caused by a difference in soil. Some of the classes bear a cherry that is sweet, others one that is sour, others a fruit of delightful modification of both tastes. Some of the fruit is black when ripe, some red, some purple, some scarcely colored.

All the conditions may be obtained in one place, if there is a great variety of soil in it. The plant is still developing, and it is very useful. The leaf is but about half as long as that of the birch or beech, and it possesses about half as many bars on one side. We are now at the end of the development of a pine or its progeny.

What was the origin of a maple or walnut, or other plant possessing a leaf with more than one point? There are as many plants with this kind of leaves as there are of those having leaves with one point. A change of climate gave a birch a more rapid growth, and this was the consequence. The points on the stem

leaf are a consequence of a more rapid growth of the object. A point is but a direction the force that constructed the leaf was pursuing. All over our country, and, in fact, all over the world where a forest exists, a plant of this character can be found.

A maple was the first plant to possess a leaf with more than one point on it. It was capable of two steps of development. The white maple is the more developed condition of the order. The maple is not grown in warm climates. It is not grown in cold climates below a certain degree of temperature.

A great number of plants with leaves having several points are on the soil where the maple is grown and all of them are looking considerably like this tree. They are but steps of development from the maple, and all of them are capable of disclosing the step which they have taken. The oak, hickory, walnut, and some others, possess a leaf which unerringly denote the place of the plants among those whose leaves have several points. A butternut is a walnut less developed, and it will be out of existence where it is in a few years and a walnut will grow in its place.

To ascertain the degree of development of any of the plants described, it is but necessary to count the bars on one side of a leaf of each. The one that possesses most bars will be the first of the order and the least developed, and the others will be given a place according to the number of their bars. A constructor of all nature was careful to make no mistake in this good marking of a plant's place in a kingdom of plants.

We have given a description of all the classes of plants

on the earth that are in a forest consisting of trees. All other trees of different appearance are but degradations of the few classes described.

Some of the degraded plants are quite large, others quite small ; some are even shrubs. A condition of the degradation of a plant can be as certainly determined as the degree of unfoldment.

A leaf of a degraded plant will be certain to appear as degraded as the plant. It will possess a sort of moss on its surface, and it will often be quite large. The common magnolia leaf is a good example. While a fruit is possible on a degraded plant, the whole organization of the plant is degraded. No exception to the fact can be found. A poor bark, small trunk and craggy branches are the possessions of a fruit-bearing plant of every description. Some vines, as the blackberry, are not of this class. They are annuals, and have no development but what is acquired by a season's growth. We are considering only such plants as are capable of existing from year to year, commonly called perennials.

Plants are the same in all countries where the climate and soil are the same, and the soil is the same at the same latitude if the land is of the same age.

We are now prepared to discuss the origin of the blossoming perennial plants. All fruit-bearing plants do produce blossoms.

A cherry is the utmost unfoldment of a pine. It is a plant that is in no sense a degradation of a developing species. From the cherry a degradation occurs, and every tree of the world bearing blossoms or fruit, and all perennial shrubs bearing blossoms, are included

in this statement, and are the degradations of the cherry.

We are not to be understood as saying that a cherry fruit is more developed than any other. What is meant is, that all fruit-bearing trees or blossoming shrubs are given a degradation of their organizations in proportion to the amount of blossoms and fruit they can produce, and the most degraded of all are those that possess the grandest blossoms. As a power of blossoming increases, the organization of the plant decreases. A development in the way of bearing fruit or flowers is a cause of degradation in the other parts of the organization of the plant.

There are no bars across a side of a blossom leaf. A completely developed object is the leaf, and the completion of the development of the blossom is at the expense of the other parts of the plant.

Now all the plants of great size that are without blossoms, and are giving off considerable quantities of substance in the spring of the year, and the willow, are drones, merely passing connections between the different fruit-bearing plants. They are the alternate steps between certain plants that bear fruit, and are in existence only for a teaching of people. The simple fact must be borne in mind that all the perennial plants given origin after a cherry was created are degradations from this plant; their degradation being a consequence of the use of their organization for a production of blossoms and fruit. On all parts of the country where fruit is grown evidence of this fact can be seen. It is wholly capable of examination. The claim is often made that the blossoming plants are most developed, and that it is

but a question of time when all plants will produce blossoms. If the production of blossoms and fruit is a consequence of development, it is wholly incorrect. It is, however, of no moment which claim is adopted. A plant unfolds its organization and then develops fruit at the expense of its organization.

Only a knowledge of what is causing the existence and unfoldment of plants is of importance, and to give this as well as we can is the purpose of our work. We shall soon come to a point where the operation of a force in plants is to be considered quite fully, and the facts previously given of the conditions of plants will then be better understood.

We are now through with a consideration of plants that are capable of enduring from year to year, except in giving a description of a growth of blossoms and fruit—we shall discuss those on these orders of plants, and discuss their purpose and extent. A careful consideration of the classes of plants that develop in a season is very important, and the work is one requiring a most patient observation by the reader. A grass that is today found on every salt water marsh was the origin of all the plants that develop in one season. Every plant of this character can completely disclose its degree of unfoldment by a condition of its leaf. The indication is the extent of the blade beyond the point of the channel of circulation in it. In the leaf of such a plant a bar is extending in its center from the stock toward the point for some distance, and after its termination a growth of the sides and point of the blade is all that gives extension. A perfect means of obtaining the step

of development of the plant is got by the extent of growth of the blade. Corn will disclose the greatest development of the plant, and barley the next. Wheat is the first step downward, and oats are only the tassel of the corn given a better seed. From corn, to a moss that covers a worthless soil, degradations of plants of the annual character are all that are growing. From a plant that can produce no blossom, such as the common sea weed of the marsh to the so-called buckwheat, there is a constant effort to produce a food for a people and animals. After the fruit-bearing orders are produced, a mere adornment of the ground is the purpose of the growth of such as are grown. Blossoming plants follow the fruit-bearing, as in the classes of perennial plants, and for the same purpose. A degree of degradation of the plant-bearing blossoms, if we can consider a change from a fruit-bearing to a blossoming for a beauty a degradation, can be found by a mark on a leaf, as in all plants. It is a degree of degradation of the people in the way of a knowledge of the vegetable kingdom that is preventing their seeing the fact described.

A degradation of a blossoming annual plant is in the contraction of all the organization of the plant except its blossoms. The leaf of the plant always discloses the degree of degradation, or, if better, elevation of the plant.

On a plant having great blossoms a round or nearly round leaf is grown; on one with a smaller blossom there is a larger leaf. One so degraded that it cannot produce a blossom will possess a craggy organization, with a leaf scalloped on its sides, and on some of them

a bestowal of the color and form of a corolla to the leaf is performed. Instead of blossoms a leaf decorated with colors and scalloped on its side is given the plant. There are several varieties of such plants. After a blossoming or adorned plant, comes a moss, and this covering of a bad soil is the substance or construction that takes the place of all degenerated species of vegetation. It is not constructed by a growth of cells or by any process of growth. It is produced by an attraction of hydrogen gas from the water in the atmosphere, and a decomposing substance of any kind will cause it to be performed on its surface. It is but a thick mold, and exactly like a mold on a decaying berry or other fruit.

Plants that possess no foliage—the cactus being an example—are but masses of cells, grown so fast and constantly that no form of importance is acquired by the operation. They are as shapeless nearly as a mushroom, which is produced in a few hours of a warm night. It is the rapidity of growth that prevents them having forms of some attraction.

We have now discussed every really distinct species of plants upon the globe, and followed its development and degradation. A particle further discussion upon the question of plant origin or unfoldment is unnecessary in this work. An intelligent person can comprehend what is here offered in a forest, and field, and garden, and discover every particle of the evidence of the truth of what we have given, and in no instance of it can a contradiction be found.

We will in our next chapter give a description of the growth of blossoms and fruit, and the cause of a change

in a fruit of a particular class of plants. When we are done describing the acts of a power in constructing the vegetable kingdom we will point to the parts that are wholly a work of a will, and such as are but a consequence of a force. Our description of plant development will then be completed. It will be only a deciphering of what is done by a force and what is done by a will that will follow. With a knowledge of what is performed by a force, and what by a mind, any person can discover what part of the construction of and changes in a particular plant species was an intelligent operation. The study of the vegetable kingdom will be a pleasure to the possessor of the knowledge and a profit to the people.

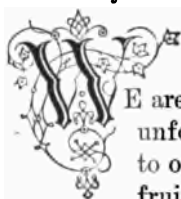
A discussion of the processes of construction of blossoms and fruit will be full of interest to all who can contemplate a grand work of creation. The argument will need no support in the way of demonstration, and no demonstration is possible by a person. Any person can see whether we are correct as we proceed.

A flower is of great importance in giving commencement to the growth of fruit—so is a top of a plant whose fruit is developed in the soil.



CHAPTER XIV.

Blossom development—Pollen; its purpose—Plant pollen only a sensitive substance—It is the brain of a plant—The first construction of a brain—The old theory of the purpose of a blossom—Resemblance of an animal and human brain to the pollen and stamens of a blossom—Plants are conscious to some extent—Colors of flowers a consequence of an intelligent work of a power in the atmosphere—Astonishing degrees of intelligence in the work—No regularity or beauty of color where none is intended—Plain evidence of the fact—Use of a blossom—Blossoms of the tops of garden vegetables—Fruit; its construction—All an intelligent work of God—Wonders of the cabbage—Cause of reproduction of plant species—Germination of plants—A plant is but a work of an intelligent force—What a bestowal of seeds to the ground by persons is for—It is but an asking for a particular food to be grown—Roots—The parts of a plant growth that are but a consequence of a force—All people are yet to see that a plant development is a friendly act of God toward persons and animals.



WE are only to complete a description of the unfoldment of plants in what we are now to offer of the development of blossoms and fruit. Barely a description of the unfolding of the better productions of a plant is wanted in order to complete our work upon the vegetable kingdom. Greater wonders than any yet given will be uncovered in this part of the discussion, and far more interesting facts will be disclosed.

A blossom is a bundle of small leaves shaken open by a warm or vibrating atmosphere. There are in the more developed blossoms the calyx, corolla, stamens and pollen. The calyx is but the outer leaves, so decomposed as to produce a thicker and harder substance for a covering of the delicate blossom leaves while they are becoming developed. All the blossom leaves are of one substance, and only a difference in condition of the substance can be found. A stamen is but a quantity of the cells of the plant stock and twigs, released by the passage of a force through the channels of circulation, and forced out of the openings at the end of the twig. The cells thus discharged are converted into a sort of tube, and through the channel of the tube the cells are pressed, and when the force cannot longer construct a tube the cells are spilled over the top of the stamen in bundles, and as soon as a bundle is poured over the top of the organ a decomposition of its surface takes place. This constructs a sac for a covering of the bundle—merely a shell for holding the mass together.

It is these bundles of cells that scientists are claiming are the fecundating property of a plant, without which no reproduction of plants could take place. A want of more knowledge of the character of the pollen and its construction, and of the cause of a development of a plant from a decomposition of a seed or any cell of a plant, was the occasion for the claim. A few operations of the bestowal of pollen to the blossoms of other plants of the same order or of a different order, and the wonderful faculty of a plant of rapid growth to alter the development of a similar plant of less growth, have given confirmation to the popular claim.

The office of pollen and its stamen is to afford a brain or capacity of intelligence to a blossom, and in every instance of the existence of these organs an intelligent work is performed by them, or rather by the current of power that is generated on the surface of the pollen. The use of this brain is to warn a corolla to close its flock of delicate leaves, and keep them closed until a danger is passed. A cold wind or rain is a danger, and the intelligence in the pollen can discern a coming of the change in the weather. When it does, a contraction of the blossom occurs, and it continues until all danger is passed. A withdrawal of the current of power given the blossom into a stock or branch is the process of closing the blossom. When a flower is so faded it is not worth preserving, a contraction of its spread does not take place. The use of the pollen is then over. A considerable decomposition of pollen is the generation of a current of almighty power on its surface. It is the possession of this current by a blossom that renders it so sensitive and so capable of manifesting intelligence. A brain in any creature's head consisting of cells is constructed in the same manner as a stamen and pollen of a blossom. A pressing of cells or corpuscles of the blood through a pore of an artery, at a sharp turn in the organ, is the whole construction of a stamen and pollen in a human or animal brain. A stamen precisely like that of a blossom is in the brain, and pollen wholly like that of a blossom is spilled over the tip of this stamen. A section of the brain discloses both the stamen and pollen as plainly as the stamen and pollen of the blossom are seen. If a creature subsists wholly on vege-

table food, the substance of the brain will be precisely the same as that of the brain in a blossom.

The difference in the degree of intelligence in the brains of the two objects corresponds with the difference in their size. A plant is as conscious as a creature to the extent that it possesses a part of the power of God in the form of a current of so-called electricity.

We have discovered in the stamen and pollen of a blossom the first brain in a natural organization. It is the brain of a plant and the first one constructed. It is time people were conscious of the fact. It is time our work was in the hands of people of considerable brains, and those possessing an appreciation of a good pollen in other people's heads.

A color on the leaf of a corolla is the product of an intelligent work by a current of the good power in the atmosphere. A more astonishing performance of wisdom one cannot wish to see than the painting of colors on blossom leaves. Every part of the work is a special and most beautiful artistic work of God.

No adequate comprehension of the wonderful performance is possible by a person, and an individual never will fully appreciate the beneficent performance. A hundred figures of different form and color are painted on the same substance, and all styles are continued separate, and are regular and unchangeable. No possible cause for such a strange and most astonishing work can exist, except in the wisdom and power of a current of God's will in a portion of the atmosphere. The soil is the same under a score of different blossoms, and in the leaves of the blossoms there is but one substance. A

perfect plan for constructing a beauty on a leaf is operated in each blossom. A particle of change of the plan is not permitted, without a change of the whole substance of the plant. When this occurs as a consequence of a change of soil, as is often the case, a new plan is adopted, and it is given as undeviating an execution. No uncontrolled action of a power will produce a color of beauty or regularity of form. On all objects not intended to possess a beautiful color, there is no color of beauty or of any form that is capable of attracting the attention of a person.

Only a mere opacity of the substance is produced on all objects not intended to afford a beauty for people to see. An entire absence of beauty of color is observed on everything of a character intended for a different use than a display of beauty.

Some productions of nature's workshop possess several uses, and one of the uses is to afford a beauty for the enjoyment of people; for instance, grass or the foliage of plants, but where no beauty is important none is given. A child is capable of observing so simple a fact, but a person of greater experience will not admit it.

We have now but to give a description of the use of a blossom. A great surprise is in our disclosure, if we are correct, in what is offered. The purpose of a bundle of leaves on the end of a twig, or at the top of a root, is to cause a discharge of waste cells in the channels of circulation of a plant, or in a root to be cast out at the end of the twig around the top of the root. The operation is barely a suppression of the outflow of a force at the pores at the end of the twig or through

the leaves at the top of a root. This is accomplished by a contraction of the leaves of the blossom or what answers for one on a plant whose fruit develops in the ground. The power which constructs a blossom will in a few days be prevented passing out at the end of the twig by a decomposition and contraction of the blossom. A complete closing of the pores at the twig's end is performed by the decay and solidification of all the bottom or substance of the capsule of the blossom. The force that passed through the substance of the blossom is then compelled to pass out the pores on the sides of the twig just below the base of the leaves of the blossom and where the twig is the most tender and porous. A discharge of the force at this point produces the fruit. A fruit is a mere bundle of waste cells and water crowded out by the force at this point of the twig. The taste is wholly determined by the rapidity of decomposition of the cells in the water. Every grade of acid from a vinegar to a sweet is found in the different fruits of a continent. We can give no more description of the construction of fruit, for there is nothing more to be described.

A fruit developed in the soil is but a construction of waste cells and water as in the case of fruit on a branch, and the leaves of the plant are but a coarse blossom. The common examples are the beet, turnip and carrot. All plants with a blossom-like top will produce a fruit around their roots as the beet does just to the extent the top is contracted by its decomposition. In the common garden plants possessing a fruit on a root the suppression in the leaves of growth is only partial. A bare

continuation of life in them is all that is performed after the fruit commences to develop. They increase in size very slowly after this period.

A cabbage is not permitted to blossom, and because its leaves are wanted for food. The root is very porous, and a constant construction of leaves is taking place. A bit of opening of the leaves occurs, and for the purpose of giving the plant a good appearance. On all the world where land was cultivated a cabbage has grown, and as long as a people cultivated a plant, but a particle of the cause of the inability of the great bud to bloom was never discovered. It shall be given in this work if we are correct in our conclusion. We have already given it, in another work on plants, more elaborately. All the root of a cabbage is devoted to a passing of a current of power of the earth to the top of the root, and the amount of force passing out is such that a constant construction of leaves takes place. No shaking of them open can be performed, except to a small extent, as they are so solidly packed together a whole season of warm atmosphere will fail to open them.

Our work upon plants is finished by a description of the cause of the reproduction of species or orders of these objects. In this work we are compelled to give a more startling proposition than any yet given concerning plant growth. It will, if covered, be a delightful fact to all who are wanting a sign that the Almighty is acting with special care for people and animals, and in special and important ways. The astonishing proposition is, that all plant construction, so far as a determination of the character of the plant is concerned, is a work

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of a mind only, and every plant that is growing is given its form and character in growing by a will of the Almighty that is pouring out of the earth. A choice of the character of the plant is a choice made by a current of this will. The construction of the plant is an obedience to the choice of the power. Nothing whatever determines the character of the plant, but the power that constructs it. Only a soil is considered in the means of the construction, and in the purpose of the operation only a want of people or animals. This startling claim is more easily established than any other concerning plant development. It is completely established by the statement that no part of a seed is bestowed to a germ or employed in the construction of a developing plant. A desire of the current of power to produce a plant of the same character as the one from which the seed was obtained, is, and always will be, the cause of a growth of a plant like one from which the seed came.

A mere determination of an intelligence of the powers as to what the plant shall be, is the good work of plant reproduction. A particle of denial of the fact cannot be given, and because no effect upon the growth of a plant can be made by a seed or any substance produced from its decomposition. Every particle of the substance of the seed is decomposed and converted into a current of the constructing power; and which, uniting with the current coming out of the earth, causes a more rapid ascension of the current.

A commencement of a germ is a construction of a cell, and all cells of plants are the same, except in size and density. These differences in no way affect the

form or character of the plant, except in the density of the wood and the taste and duration of a fruit. The size and density of cells depend wholly upon the condition of the soil, and are not affected by a seed. All that is wanted of a seed is a halting of the outflowing current of power in a manner to permit a cell to be constructed. This assistance in the construction of a cell is obtained by a shell of the seed. A passing of the power through the shell gives the force opportunity to construct a cell, and it is performed by a puff of the power consolidating or contracting into a globe on the surface of the shell. The construction is precisely the same kind of operation as that on a cell that is constructed, and which has already been explained.

Every cell is the same as the first, and a root is a construction of cells in the direction of the soil. A germination downward is a building of roots. Nothing is employed in the creation of cells but a puff of the almighty power, and it is in fact only a concentration of the power—an act of a will giving a figure of a thought it possesses. A whole plant is a great figure, and because a greater thought is given a description by it.

If our proposition as to the construction of cells is a fact, all who observe it can see that a seed has nothing whatever to do with the development of the plant after a cell is constructed, and exerts no influence upon the germ, and that it is in no way a cause of the copying of the plant from which it was obtained. We want this grand fact comprehended by our readers, and if it is, a conception can be obtained of the better fact that

a current of the power called electricity can direct a plant's unfoldment and give a kind of plant they need, and with constant and perfect fidelity of operation. It is a fact, and it is never to be denied or forgotten. A beautiful consequence of a conception of the fact is, the observation of the truth that a choice of people as to what they will have a power of Godly character construct in the way of plants is indicated by placing the seed of a species of their choice in a soil.

This is all that a planting is, and people are to observe that a petition to God to give them a particular order of plants is the placing of the seed of the order in a soil—placing it in the presence of a current of His will, where a soil can be taken advantage of to fasten a root. What a beautiful plan of a Creator to afford people a means of giving Him an invitation to produce a particular food, or flower or shrub or tree. Every soul on earth will one day appreciate the plan as a person should.

We are through describing a work of God in giving the earth a plant kingdom. Part of the work of intelligence in the operations has been given description. We can disclose the balance in a few words. All the operations of plant construction except a passing of a force from the ground through to the pores of the plant on its surface, are intelligent acts performed for the purpose of giving a people and animals a means of subsistence, and people a thing for other uses. Only a streaming of a force up through a plant is an unintelligent operation so far as the plant is concerned. A force of this kind is taken advantage of. All the other phenomena

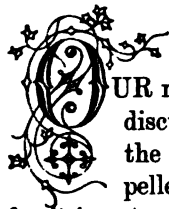
of the plant's unfoldment are actual intelligent performances of a current of the Almighty mind, and the same current that constitutes the force, except the small currents generated in a cell of the organization. The generation of this small current is a work of the general power.

People are one day to become as familiar with the fact stated as they now are with the phenomenon of water coursing down a hill side; and they can understand it as well. When this condition of intelligence is obtained there will be no secret any where in nature. Every phenomenon is a fact to be comprehended and a speculation or superstition is impossible. Ignorance is the occasion for both these bad habits of the mind. A work of creation is worrying people only while it is not comprehended. When it is understood, a kind act of God is seen in the operation or in the construction of the frightful object.



CHAPTER XV.

Origin of races or persons—Origin of a race an animal—Substance the same in the atmosphere as the animal origin—Operation of conversion the same—Why people are not spontaneously generated now—Human bodies originally but hydrogen gas—There was no sex in such bodies; quick decay of the object; evidence of their existence all gone—Creatures of similar bodies can give the evidence wanted—No soul in the original bodies that could be given life—A particular animal the origin of a race of people—Bible in a measure confirmed—All races continue to dwell where created—A departure of a portion of some—Evidence of intelligence in the locating of races—Purpose of a race fulfilled by its operations—Animal practices a fulfilment of the purpose of the creatures—Animals are capacitated differently in the means of performing a will—People have but one kind of means—Animal species possess different capacities—People acquire all the propensities of animals; each class possesses the propensities of a certain species; the different operations of people a consequence—A society is given the classes it can make use of—All others are removed—A control of the selection a fact; it is a perfect control.



OUR next step in the search for a Creator is a discussion of the origin of human races, and the origin of persons, to-day. We are compelled to give a considerable space to the work, for it is not possible to disclose the facts we wish to be observed in a meager consideration of the subject. Of

course, in this part of our discussion, as in every part, our purpose in disclosing facts and operations in nature is not to present the facts merely, but to show by their existence and their character that an intelligence is controlling each operation, and that the force operating is the possessor of the intelligence. Our frequent statements of this character seem to us to be necessary, as our discussion or disclosure of purely scientific facts or matters is so extensive, our readers will often assume that the discovery of the wholly scientific data is our principal intention.

In commencing an examination of the question of the origin of people, we wish to offer as a proposition to be first considered, the claim that the origin of each race was an animal that dwelt where the race has since dwelt, and that the operation of constructing a person was in every respect the same as the construction of an animal, and that the substance of the origin of the person was the soul, or, what is better, the gaseous emanation from an animal body. Just the same wonderful operation of changing the form of a bit of nitrogen gas and giving it a covering with hydrogen of the water in a vapor, that gave animals their origin, was performed in giving a human race being. An animal soul, instead of a plant soul, was employed, and because the animal soul was in form and size, and in its copies of animal organs, more appropriate for the construction of a human body. The difference in the objects was in form and size, and amount of organs given a copying. Perhaps we can state that there is a trifle more opacity in the substance of a plant soul than there is in one of an ani-

mal, but there is no difference in the nature of the substance. When we are discussing the question of spirit existence, we will further explain the character of a soul.

We want the proposition just given as to the origin of people impressed on the mind of the reader, that our consideration of the question of the difference in the races, and of the purpose of a difference, may be better comprehended. The only reason why persons are not generated on the world to-day, is because there is not sufficient vapor in the atmosphere to afford a power and a gas for their bodies. As certain as the truth just stated is the fact that animals are generated to-day on all the countries of the world where there is sufficient amount of water in the atmosphere to permit a small creature to be constructed. The greater animals would as certainly be created if the amount of vapor was greater. Human bodies are now constructed of cells, produced by growth and by the employment of cells of plants and animals in the blood, obtained from food.

When a fog was hanging over all the land of the globe, a human body was made of hydrogen gas. All creatures were constructed of the gas. No change was made until the atmosphere was deprived of the most of its vapor, and then a womb in a creature's body was substituted for a womb of fog. There was no sex, and no sexual capacities were wanted. A person constructed thus was a mere mollusk in respect to the nature of its body. There was no bone, nor blood, nor hair. One could exist but a few seasons and the substance of the body was decomposed as quickly as the body of an insect is decomposed.

A chapter of human existence was actually blotted out by the complete destruction of the bodies of the first creations, and a particle of the evidence of the existence of such objects can never be got except in the discovery of the process of construction of all original creatures. This is quite enough, and it will satisfy all people desiring the facts. A person of the spontaneous production was without capacity to possess a soul in any way different, except in form, to that of a beast, whose body was of the same material, and it was but a lifeless body of gas.

It can be added to this statement that a person never possessed a capacity for a soul that could possess consciousness after it was out of the body until a blood was so free from dirt or decomposed substance, that a current of the almighty power of the universe could pass out of it before the body was decomposed. The discussion of this question is appropriate in a later part of the work, and it will be given there.

The origin of a race was where a particular animal was dwelling, and the race continued in the place of its origin. A people were but the species of animal a bit improved, and given a power to destroy all animals. Since the question was asked as to the origin of a people a particle of satisfactory information upon the subject has not been obtained. The Bible is giving a better solution of the problem than any in a scientific book, and it is wanting but a little explanation of its proposition to be a correct solution.

A people are to get the explanation in what we are giving, if our opinion is correct, and it will be wholly

consistent with the claim that God created man of the dust of the earth and breathed into his nostrils a breath of life. The original person could be destroyed by a breaking of its crust as effectually as a fly. A body of gas was a very brittle affair and very quickly decomposed.

On several parts of the world there are distinct races of people. The people of each race are different in color, features and capacities from other races. A portion of each civilized race has been scattered over the world, and by their own disposition. All the uncivilized races except a few who have been removed by compulsion of other races are yet dwelling where the race commenced. The most civilized people have spread over the earth most. None but wholly civilized races have gone far from the place of their origin except the Hindoo, and the latter only after a mixture of their blood with a better race. The Arab is the product of the mixture. The person is only a half-breed of the Hindoo and Caucasian. The Chinaman is only going on an errand in his departure from his country. The Hindoo never goes but to steal gold or fruit. The African is too stupid to know of a country beyond his sight. The savages of every land are unconscious of the existence of other countries, unless told of it, and they never will go to another of their own purpose. The Anglo-Saxon and Caucasian are on every part of the world where there is civilization. The Caucasian was in Asia. The Anglo-Saxon Goth was in Europe. Both were distinct races, and both are dwelling in the country of their origin.

The Caucasian is on a mountain chain where he can watch a camel carrying packs of goods for an Arab, and

mourn for the loss of the plain that was once his dwelling. An Anglo-Saxon is still giving the place of the origin of the race a cultivation, and the people were never so degraded as to be forbidden a dwelling where they were created. With these introductory comments concerning the condition of the races to-day we are prepared to proceed in the discovery of the cause of a race, and of a difference in races. The discussion of the evidence of intelligence in the operations of giving origin to a body of a creature is all we intend to give and it is all we need give. The evidence of intelligence in the placing of people on different parts of the world, and giving each people different capacities or propensities is, so far as we are able to offer any, to be found in what we will discover of the purpose of a race. The purpose, if there was one, is of course a calculation, and a part of the evidence of intelligence in the creation of the race.

The only way to discover what a purpose of a people or animal was, is to see what the pursuit of the people or animal is. A pursuit of a person is a fulfilling of his purpose. A pursuit of a race is a fulfilling of its purpose, and the practice of an animal is a fulfillment of its purpose. No more need be offered on this question. As plain a disclosure of the purpose of a creature as can possibly be made is the observation of the pursuit of the creature. All creatures are performing only a calling, and the calling is the acts that are performed. The fact is as certain in the case of persons as with a species of animal or race of people. It is this fact we want the readers of this work to obtain, and it is a fact

of such importance it can be given a great amount of discussion to the advantage of all who care to observe it.

A use of a creature is the performance of its habits, and in animals barely a getting of food is the habit. After a development was sufficient to give the animal an appreciation of the beauty and pleasant aspect of nature, a play or song was added to the operation of acquiring food. Animals that are dwelling on the ground are giving their better feelings expression by a good exercise of their bodies. It is only a greater degree of exercise for the employment of a superabundance of power in the body. The power is only a greater possession of mind or will.

A clearer blood and brain and marrow are the possessions of the good power. All the body feels delighted, and it is given a more active work in a play. The more developed species of birds possess a similar condition of body, and give the feeling an expression by a song. The throat and neck and beak are the organs most capable of being used in a way to employ the force of the body.

When the force is more than is wanted in getting food, it is given dissipation by a use of the organs of song. All animals without ability, and, of course, without desire, to play, or give expression to a good condition of the body, are only acquiring food as a practice. The fact is observed in the quadrupeds that cannot play, and in birds that cannot sing.

There are few animals of the country that do not play while young. All those that do not are but the relic of species whose origin was far back in the earth's existence. A purpose for giving expression to a delight-

ful feeling of the body is in the amusement of the creatures when they are without employment of their faculties, and in the amusement of people when the expression is a music, or what is better, a chanting of melodies by birds. People are wanting such amusements and they are of great interest to all people. The amusements are most abundant where the people are most intelligent—one department of nature being as far advanced in proportion to its existence and importance as another.

Of course it was for the destruction of a portion of the animals by the stronger that the stronger were given their propensities for acquiring food. A destroyer of a portion of a species is an animal of the carnivorous orders. All animals are carnivorous except such as are calculated to dwell with people or be domesticated. These are not existing to destroy other animals. Their purpose was a work and food for people, and the change of purpose in the creation of these species was as much a consequence of a calculation by the power of creation as the organizations of the animals.

The wise arrangement is nearly overlooked by people. A silence of the beasts is a better teaching of their purpose than can be found in a work of science upon the subject. A quarrelling with the people over the question of the use of the animals was prevented by a construction of throat and tongue that could not be operated by the will in a debate with people.

We are confident we have offered all we need offer on the subject of the uses of animals, and it has been done only to prepare the way for discussing the uses of races of people. The necessity for giving the question of use

a discussion is to show by the fact of a use being given an animal or race, there was a calculation of the use and a calculator of the calculation.

The performance of the purpose of a people is as easily discovered as the fulfillment of the purpose of an animal. The practices of the individuals of a race are various, but the whole of their accomplishments constitute but an execution of a purpose of the race. The extent of the purpose is the cause of the variety of operations by individuals. A purpose that requires the operations of millions of people cannot be performed by one or by one class of minds. Only a difference in the capacities of the individuals is the device for giving a particular character of work appropriate operatives. In the animal kingdom a particular species, or, what is better, a particular organization, was wanted to give destruction to animals of a certain size, and the difference in the capacities of the animals was in the power to destroy—the difference in power being the consequence of a difference in size of body and organs of destruction.

In a people a difference of capacity for accomplishing different purposes, or, in common phrase, performing different kinds of work, is a difference in brain or mental capacities. All people are using hands as their instruments of performing a pursuit. In the animal kingdom, a brain or mental capacity is adapted to the instruments for employing a power or pursuing a purpose, but in persons a brain has but one kind of instrument for performing a mental direction.

A very important fact is suggested by this discussion,

and it is that all the different capacities of animals or of species whose powers are considerable, are placed in human organizations, in the construction of people, and the whole of them given but hands for a performance of the purpose of the will—a family of creatures whose different capacities are the consequence of the conversion of different species of animals into persons. What a wonderful condition of facts or objects! A copying of the animal kingdom in the human in the matter of propensities, and depriving the possessors of the propensities of the faculties of destruction possessed by the animals.

This is the fact, and the whole human kingdom can accept it. It is accepted by the existence of the human races. A contradiction is but a denial of their existence. The sequence of the fact given is the fact that a people are by its different organizations given appropriate capacities for a performance of the different kinds of operations that the purpose of the race makes necessary. A particular organization is qualified to do a certain kind of work. All the organizations can perform all the different kinds of work required for the existence of the race.

Every community of the world to-day is possessing the organization the condition of the community makes necessary for a performance of all the kinds of operations a purpose of the community necessitates the performance of. The people are actually changed as fast as any come into a community who are not of use to it or who possess faculties greater than can be given proper employment in it. A control of the selection of persons for a community

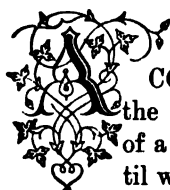
is performed, and, with as much certainty and precision as the adaptation of plants to a soil, or animals to a place. All removals of people from a country or community by the desire of the persons removing, are but changes instigated by the controlling power that can observe the uselessness of the person in the place and a good use for one of such organization in another place.

A discussion of the cause of the condition of the people in different parts of the world is wholly a folly without a knowledge of the fact of the cause of the difference in human capacities, and the fact that a purpose is exerting for all communities and all classes of people. When such facts are observed, a solution of the problems of society is possible.



CHAPTER XVI.

Origin of races—The discussion a great task—If not all performed it is of no value—Origin of the Chinese—Purpose of the people—Their pursuit; its purpose—Their destruction of crocodiles—Cultivation of soil a great work—The race without perception to a great extent of what is in the country—They are destined to destruction—Evidence of their origin being a crocodile—Use of the people at the present time—Origin of the Hindoo—Where the race began—Purpose of the people—Their destruction of Animals—Their weapons—The spread of the people—A use for a cutlass was only to kill beasts—Destiny of the race—The destruction has begun.



CONTINUATION of the examination of the cause and purpose of a race of people, and of a difference in races, will be performed until we are able to discover the whole design of a Creator in this most important order of creatures. A discussion upon the question is of no value, unless sufficient to uncover all the purpose of the existence and the particular character of each race. If any correct steps in the work can be taken, all the steps for such a purpose can be, and the accomplishment will be possible by sufficient care and patience; what at first seems to be an impossible task is, when given more consideration, found to

be a work within the capacities of a person. We are of course willing to admit that others can perform the work better than ourselves, but it is not undertaken so far as we are able to discover in any way that is given probability of a success. We can do but a small part of the work in a single chapter of our discussion, and a reader would be dissatisfied with it.

When our task of discovering the cause of a difference in races, and a purpose for placing one where it was given origin, is performed, we will consider the evidence of calculation in the matters disclosed.

The earliest race was the Chinese, and its occupation of the country of the great streams in eastern Asia, was but a continuation of a creature of such streams after it was given human form. The banks of the rivers were peopled by the products of a conversion of crocodiles into human beings. The streams were occupied by the reptile and on the banks the creatures were spending their idle days, or cultivating their species in the sand. No other animal of the country could destroy the monster reptile, and the species multiplied to such an extent that the whole country along the streams was a den of these ugly beasts. Their destruction to a considerable extent was necessary before any use could be made of the land or the streams. A people with propensities which were appropriate for destroying and eating of the reptiles was the best and the only means for decreasing the amount of them. The Chinese people were perfectly adapted to this pursuit, when uncivilized, and it was the pursuit of the people, until the soil was tilled. A clubbing of the beasts and devour-

ing their flesh was all the pursuit a Chinese savage wanted. The destruction of crocodiles was complete—a vast country was cleaned of them. When this most ugly object was exterminated the people became the destroyer of the small animals of the streams that the reptile was destroying. In the course of time the small animals were all destroyed except on the coast, and the water of the rivers was without great animals of any kind. The purpose of this clearing of the streams was to permit a cultivation of the soil on their banks, and the dwelling of people all along them.

A well calculated operation was the creation of a people who actually found pleasure in destroying great reptiles; a still greater observation of a purpose of such people was their adaptation to the cultivation of the soil. All people of any capacity for calculation are cultivators of soil, but the Chinese are more adapted to the pursuit than any others. A cause for it was the want of food when the animals of the country were in a great measure destroyed. The necessity for food compelled the people to grow a plant or fruit of some kind on every part of the land and stimulate its development. The long experience in this pursuit of food gave the people a comprehension of a growth of plants to some extent, and all classes were improving their condition by the knowledge. The people are wholly without perception of many of the possibilities of their country, and are unable to advance beyond their present condition of mind. The use of the race was to prepare the country for a better people with far greater capacities. A people so undeveloped are unfit to be on the world after a better

people are able to occupy it; a complete destruction of the race is coming for this reason. When the destruction comes the people are so well prepared to move into a small corner of the country, their occupation of the land will be but a mere assembling of a few relics of the race. They are then soon out of existence—disease and a want of ambition will destroy them.

Of the evidence of the fact of the people being created from the crocodile, we can give but a few items in this place. The discussion of the subject to any great extent would carry us too far from our appropriate work.

We can state in this connection that the whole work on the origin of species and races, we have published, can be found in the work on *Electricity in Nature*, and the reader is referred to it for a fuller discussion of the origin of different races. A discussion of the evidence of the fact of a certain animal being the origin of a particular people, is, in the work referred to, as complete as can be desired.

Now, we can only add to what is stated of the origin of the Chinese, that in the features of the person there is a copying of those of the animal to a considerable extent, and in the disposition and habit of the person there are other resemblances of the creature—a nose with nostrils depressed, and without much sense of smell, eyes quite oblique and almost without pupils or iris, most disagreeable countenance from all the features and yellowish color of the skin are the principal physical resemblances. A wholly uncontrollable anger when it is aroused, and the practice of destroying life at such a

moment, and the docility or what is better stupidity, in all other moments, a love of a rank stink of a carrion or other decomposing substance, a practice of sleeping upon the water on rafts or boats, and going off only for a food, an utter want of any perception of the better moral operations of more intelligent people, are the characteristics of the person, that are corresponding to the character of the crocodile. All of the life of the person is but a copying of the animal's practices, except that a hand is the instrument for an execution of the will. A few inventions have been given the people, and a small advance in some branches of learning made, but a want of capacity to get beyond a search for food, and placing a coin in a hiding place, is as great as it ever was. It will never be less.

The use of the people at the present time is to continue the present condition of the country, and give the other parts of the world a considerable amount of articles from its soil.

What could have been the author of so much good preparation of this country for a better people's occupation? A better people are now going to it, and a foothold for a general march of a better civilization is got on its coast. The work of conquest is actually begun, and the battle is won. A good change in all parts of the old country is in progress as soon as a community of more intelligent people is on the continent within the Chinese country.

A grand operation of a power controlling all objects of nature can be found in the creation of an appropriate people for the country of the continent below the Hima-

layas, and which was similar in many particulars to the land of the Chinaman. Some of the soil was better. A different class of animals dwelt in the country, and there were no great reptiles in the streams, except in the Ganges, which was wholly to the east of the people. The rivers were small that flowed through the country where the people were given a beginning, and only fish and turtle and quadrupeds were filling them. The rhinoceros and hippopotamus were the quadrupeds that occupied the water in part. The rhinoceros is gone, and has been for a great period. On the land every species of ferocious beast except the lion was dwelling. A chance for a domestic creature did not exist until a people destroyed a great portion of the carnivorous beasts. A crocodile was not what was needing destruction, but a tiger, and wolf, and bear, and jackal, and snake. A people were created with the capacities to give destruction to these more dangerous and active animals. People possessing active minds, and cunning and cruelty, were the appropriate preparers of the country for a better people. What will a person of capacity to-day contemplate of a calculation of a power of creation, if it is discovered that in the bestowal of a human race to this peninsula of Asia, a people who could see about twice as far as a people of any other race, and having capacity to construct a pointed instrument and blade from metal, as soon as the race was giving a population to the plain, was calculated by their Maker? As certain as we are penning these lines, a nation with these capabilities was placed on the country. The sight of objects at a great distance was

a necessity, in order to deter the person from going into danger, and the weapon was a great necessity for giving destruction to ferocious beasts. One could not be mauled to death as a crocodile could. The creature could destroy a score of persons in a few moments if only a club was in their hands. Of course a destruction of the beasts was a necessity, as a people were unable to dwell where they were so ferocious and numerous.

Only where a plain of good soil was prepared could the people have been given existence, and the absence of ferocious beasts in such a place was the opportunity for a continuation and growth of the race. A spread of the people was making prey for beasts, as all the forests and jungles were filled with them. A continuation of the people until the plain of good soil was filled was the opportunity for their becoming intelligent enough to construct implements for cultivating the soil and destroying animals. This wonderful adaptation of a people to a country, and giving them opportunity to become intelligent and capable of conquering the land, were the calculations of a Creator of the people, and if our description of the commencement of the race is correct, no person will attempt to deny that the adaptation of the race and taking advantage of the condition of a part of the country, were the consequences of an intelligent conception of what was in existence and what was to be created.

We can afford the observer of our proposition the wanted proof of what is given concerning the condition of the country and the place of the origin of the race. The evidence of the fact is found in the condition of

the civilization and language of the people to-day, and in the character of the country and its streams. Where there is most cultivation of the people and their language, and the deepest soil, and all these affairs are in one place or part of the country, there was the beginning of the people. The greater cultivation of the people and their language was the consequence of the greater duration of the portion of the race that occupied this part of the country. The greater depth of soil is but the consequence of the longer continuation of decomposing plants on the earth. This part of the country is on the coast of the Indian ocean, where Calcutta is now. From this point the spread of the people commenced, and it was as steady as the growth of an island from coral construction. In a spread of the people, a following of the extent of good soil was made, and the country to the south and west and northwest was the enticing land.

On all these portions of the great plain the country is clear of animals of great size, and is given better cultivation and more population. On the north the forests are greater and the jungles more extensive. The dwellers are still unable to clear the forests or jungles of beasts, and the country is practically a den of serpents and tigers. So numerous were these animals that a destruction of them by the people was no more than a prevention of their spread into the better country, and it is but little more than that to-day.

A better instrument than a spear or cutlass is soon to exterminate them, and the jungle is to become a plough-field and place for a civilized people.

In a distribution of the people upon the vast territory of the Indian peninsula, there was another calculation of great consequence, and it was the giving of a preparation for a better people to the country. This is actually completed, and a horde of comers is started for the good country. The good approach is through the instrumentalities of a splendid army and a wise and powerful government.

On all this great extent of splendid soil there is a considerable commencement of subjugation of the soil and forests, and a large amount of construction of dwellings. Every building of consequence is to be occupied by a civilized person of white skin, and the occupation of the land by such civilization is to be so rapid that a destruction of the old dwellers will be but a question of years. An assembling of the natives has already begun, and the accumulation will be at the place of the origin of the race. A calling of the relics from their dwellings is given, and the assembling is going on. The cities of the coast around the northern point of the ocean are steadily given an influx of the natives of the country farther off, and the coming is but a preparation for the extinguishment of the doomed people. On the sky above the places of these cities a vulture was soaring in days long past, and when the people were all savages. A flock of these great birds was gyrating in the atmosphere, and often a swoop upon a fallen animal or person was made. A day was given for the existence of the bird. When it was of no further use it was called to a common quarter and given destruction. This quarter was the place of

the animal's origin, and where a people were given their origin. When all were assembled, a death was given all the species by a weapon in the hands of the people. A condor has not been in the country since a cutlass was made by a Hindoo. A cutlass was given the people by a copying of one in a condor's foot. The blade was a copy of a talon of the vulture. It was pointed upward instead of downward, as a human hand could not scratch with effect with a cutlass; a blade could not be contracted in a hand or made to turn in a flesh. No person on earth could destroy a tiger when a cutlass was first made by a Hindoo. No ferocious beast of size was ever destroyed by a person until a cutlass or spear was given this dark people. A particle of use for a cutlass was not given these people until a swamp of bad animals was approached by the growth of the race, and no use of consequence has ever been given the weapon by the people since the beasts were destroyed. A few operations of the more adventuresome persons, in destroying Chinamen and robbing other people, were all the occasions for the use of the weapon.

Our work in the next chapter will be a description of the occupation of the great islands southeast of India by the Hindoo race, and in this there will be a chance to discover a most surprising amount of intelligence. operated in the control of the affairs of this people. When we are through with the experience of the race we shall give a comment on the evidence of this intelligent control.

CHAPTER XVII.

A cause for the peopling of the East Indies with Hindoos—The purpose of the people—Their destruction and its purpose—The whole of the islands given to a better people—The evidence of intelligence in the origin and purpose of the Hindoo—What a church can accept—What it will not accept—Our work is for the whole human family—The acceptance a certainty when the people comprehend it—Origin of the Caucasian—His spread over the world—Destruction of the Caucasian nations—Cause of their destruction—Future of the Roman descendants in France and Austria.



LL we can offer further upon the question of the purpose and operations of the Hindoo people, is a description of the performance of placing a portion of the race on the great islands southeast of the country and their purpose on them. We ask the observers of our statements to give what we are now to offer as careful attention as possible, for if we are correct a considerable surprise is given with our comment.

A great snake is on the islands of the East Indies, and it is powerful enough to demolish an ox or any animal by a contraction of its folds when encircling one. The serpent is now crushing great animals and swallowing the whole mass. When there were no people on the islands, snakes were giving the countries a conquest

and they would have actually exterminated all the greater animals had not a people commenced their extermination. A cutlass or spear was a good destroyer of the snakes, and all the land fit for cultivation was cleared of the hideous creatures by the Hindoo comers. The whole object of placing the people on these great islands was to have the greater portion of the snakes chopped up with cutlasses. A people are now there who can appreciate the absence of the snakes and they are cultivating all the good soil of the islands. The remainder of the reptiles are in swamps and forests where ugly and cruel beasts are fast propagating if not curtailed by the work of these monstrous reptiles.

A destruction of the original people is now going on, and those in the islands are only a class who are so degraded in intelligence and will that they are but objects of care or contempt of the better people. All the race in these great islands is extinguished in about two generations more.

Now we are prepared to discover, if it is possible, what amount of evidence there is of an intelligence being operated in the control of the creation and conduct of the dark race of people, who were giving so much preparation to a great part of a continent for a coming of better people. It is found, if at all, in the adaptation of the people to the condition of the country and in the performance of a purpose of their existence if there was a purpose in their being. The perfect adaptation of the people to the condition of the plain and the capacity afforded them for a conquest of the animals, are facts wholly beyond dispute. The cultivation of the soil and

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the ample maintenance of the people upon it are competent evidence of the adaptation of the people to the country. The destruction of animals all over the land where the people were caused to spread is competent evidence of the capacity of the people to conquer the beasts of the country. The coming of a splendid race to take possession of the country is competent evidence that a preparation of the place was what the better people could adopt.

No one will deny the conquest or the coming of the better people of the country; but a cause for both, different from what we are giving, will be deemed the explanation of the accomplishments, at least until we are able to convince people that our conclusions are correct. No person in the world is prepared at present to accept what we are giving as an explanation of an experience of the people, except the worshiper of a church, and in such an acceptance the consent is but an assertion of the person that God is the author of all the operations upon a world. No comprehension of the actual plan or method of controlling or the steps necessary to be taken for a consummation of a purpose, is possessed by the acceptor of this character. Instead of consenting to a description of such work as we are giving it he will declare that the ways of God are undiscernible, and that a person is acting as a sinner in attempting to discover the ways of creation. Our friends in the church are all willing to listen to an *ipse dixit* of a person that is flattering a proposition of the church teaching, but if a step beyond the declaration is made, a cursing of the person is commenced. A stop at an acceptance of what

a church is giving as a fact must be made, and if it is not performed a damnation is the consequence. We are therefore not flattered by an acceptance of our work by a searcher for a sinner. The acceptance is only a word of scoffing.

The person who can observe a fact in our discoveries is the one whose endorsement we are wanting, and we are content to wait for one. In all the work we are penning there is as much confirmation of the church claim of the existence of a Creator, and a control of mortals and other affairs of creation, as there can be found in the Bible, and far more pointing to the evidence of the fact. A general acceptance of the work is possible by a church, but all the pointing to the evidence of the control of human operations or of objects of nature, will be given a scorn, and it will be declared a work of a wicked person.

We cannot discuss the question of the evidence of the fact of the existence of God without obtaining the condemnation of the church. This blind acceptance of the idea of a Creator and His operations by a religious people, is but a crediting of a person with the belief of the worshiper. As to the fact of the honesty of the person who gives the Bible, and as to the fact of the existence of God, the worshiper is wholly an acceptor of what a person has offered. This cannot, of course, be denied for a moment, but if another person offers a confirmation of the idea he is to be considered a sinner, and disbelieved.

No one is able to offer a word in addition to what another has offered, and no one is able to confirm what is

offered in the opinion of the church worshiper, and so all the further disclosures of the fact of the existence of God are a mere waste of work with him. Let us ask one of such persons to accept our word that the sun is actually whirled by the will of God, and he will reply that God never intended man should know more about it. This style of making people believe that there are facts of creation not intended for people to know, is as much a degradation as a destroying of the prophets by the pagan people of Judea, and wholly in keeping with it. It is the same practice, only curtailed by a better government than the Jews possessed.

The destruction of life is not permitted, but the opposition to a fact not already believed is precisely the same as it was when mobs of the worshipers of a pagan church were hurling stones at a prophet, who was giving people a better proof of the goodness of God than the church was giving. Our work is not for a church, nor for any class of people. It is for the human family, and it is certain to be accepted when comprehended.

We can offer no more evidence of the fact of the exercise of intelligence in giving the Hindoo race to the country of India and to the East India islands, than the fact of the adaptation of the people to these countries and the fulfillment of their purpose. A purpose is always the accomplishment of a pursuit of the people. All persons and all animals are but fulfilling a purpose in their practice of life, and the practice is the fulfillment.

We can now pursue our work of discovering the origin and purpose of races, and we will discuss the origin

of the white or Caucasian race of Asia. This noble people was the most intelligent and the most powerful race on earth, and until the Goth or European race is spread over the world as extensively it will be the dominant of all races, as it is to-day in a great portion of the world.

On a plain as good as the country of India the race obtained its origin, and the animal who furnished the emanation for the human body was the Cashmere goat. This docile and quite intelligent animal was dwelling in the valley of the Euphrates and on the hills of its borders. A lion was not in existence when the goat was grazing on a ridge of hills, and bears and wolves were not venturing far from the forests. As the forest was decreased by a destruction of the species of trees, the plain became extended, and a greater opportunity for a human race was prepared. A following of the goat's spread was performed by the people, and the goat has since extended over all the countries of western Asia and Europe, and the animal is actually giving a people a chance to discover where a Caucasian was once dwelling. Wherever the long and white-wooled goat is found, a Caucasian race was once the population of the country. It was this race that spread the goat, and the cause of it was the want of the flesh and milk and wool of the animal. We want our readers to give the fact we are offering attention, and if they will they can discover the splendid truth that in all the old countries of the continents of Asia and Europe, where a white people dwelt, the good goat is now mourning for a companion that is of human character, and one that can give it a milking

and a feeding as kindly as a Caucasian woman once gave the creatures. A degradation of the animal is observed now in all countries where it is dwelling, and the numbers are few to what they were. The people of this country are going to cultivate the animal in great numbers in the future, and the profit of the work will be observed most in the beautiful character and appearance of women who will be constructed from the souls of the animal.

On the plain of the garden of Eden the people of white skin, and white hair, and blue eyes, and long noses, was given a beginning. The race was as good as the goat, and as docile, until a change was produced by a dwelling with other animals. The woman was as pretty as a seraph of a poet's imagination, and as full of affection. A love for all human beings, and even for all the domestic animals, was her possession. She could dwell in a sort of sphere of affection, and give her husband and children a good opinion of her when they were not wise enough to know why they could so much admire her.

A race of the character of the Caucasian was wanted in a country that could be given a great development, of its soil, its plants, its metals, and its opportunities to spread commerce over the whole eastern hemisphere, and finally over the world. This people were as well adapted to the country, and as well calculated to spread a civilization over the continents of both Asia and Europe as the people of India and China were to develop their countries. The race was far more intelligent, and the people were capable of constructing any affair by

which a civilization could be advanced. A greater spread of the race was as much a purpose of their existence as their greater intelligence, and the spread was in the same direction as that of the Hindoos, that is, westward. The extension was also to the eastward, when the whole plain of the Euphrates was peopled. All the countries that possessed a good soil when the race was increasing in number was peopled by it, and the occupation of the countries of Africa and Europe was a populating of good soil. The whole arable portion of Egypt, and that along the coast of the Mediterranean, and that in Spain and Italy and Greece, and what is now Turkey, was given a spread of the better people, and the expansion of the race stopped only when a savage of the forest of Europe was giving the good people a dread of going further.

Only when the people of Italy or Rome were sufficiently advanced in the arts of war to be able to destroy a horde of strong and savage men, could the Caucasian race bespread over the balance of Europe. It was by the arms of the Romans that the more cultivated people obtained a dwelling in the country now consisting of France and Germany and England. The country that is now the Russian empire, except that portion on the northern coast of the Black Sea, was the only part of the continent of Europe that was not occupied by the Caucasian race wholly or in part. Ireland and the great peninsula of Norway and Sweden were only obtaining the descendants of the race from the portions of the countries possessed by the pure Caucasian people.

In Asia the people occupied all the countries west of

the Persian Gulf, and north of the Arabian plain as far as the Caspian Sea, and east as far as the boundary of the desert of Gobi, and in the later growth of the race all Persia was possessed and peopled by it.

All over the great portion of the eastern hemisphere where these people dwelt, a wonderful amount of development of civilization was accomplished, and the people were never stopped in their increase of wisdom and power except by the destruction of their bodies by a practice of licentiousness. Every destruction of a nation of this people was a consequence of the destruction or disease of their powers of body and mind by a practice of lust. When a ferocious beast was not capable of destroying a nation, a better nation could, and in every instance of a certain degree of degradation, disease and either animals or an army of a somewhat better nation gave the nation a destruction. When the nation occupying the valley of the Euphrates was so degenerated a beast could come and devour a person in a street in a city and sleep in a vacant building, the nation was destroyed, and the few who were able to walk a good distance in a day were gathered together and taken by Abraham to the shores of the Mediterranean. When those of Palestine were so feeble they could not drive a beast from their dwellings, a departure of the able-bodied was made, and the march was into Egypt, and what is now Asia Minor. When the nation of Egypt were in as feeble and degraded a condition, the relic of the nation was taken back into Palestine and placed in the old cities of the country. When the communities on the southern coast of the Mediter-

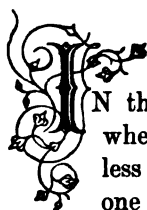
anean were as degraded and weak, lions and leopards drove them into Italy and Spain. When the nation in Asia Minor, as it is now called, became as degenerated, a beast drove the people into the country of Turkey in Europe. When that portion of the race that had flourished in Persia were in as degraded a state, a beast drove it out of the country into Greece and Macedonia, and a Xerxes led the horde. When the people of the exodus into Palestine were as weak and degraded as a people could be, a Roman army and pestilence destroyed them. When the people of Spain were but a disgusting mass of wretches, an Arab army came and destroyed them. When the people of Italy were as disgusting and degraded, a Goth came and gave them destruction. When the people of Greece were as worthless, a Goth came and placed them all in graves. When the Roman portion of the people of England were unfit to control a society, a Goth of the community put them to death or placed them in exile. The Roman portion of the German nation, when unfit to control a community, were put out of the country or into the ground. In France and Austria there is yet a portion of the Caucasian descendants, and it is awaiting an extermination. The destruction will come when a church of the people is destroyed. This is to occur in our day, and it is commenced now.

We will pursue the cause of the existence of the Caucasian people in our next chapter.



CHAPTER XVIII.

What can be discovered in the destruction of Caucasian nations—What can be performed by a spirit, and what is performed by a will of God—Prophecies of the Bible—A church gives them credit—It will contradict ours—Purpose of volcanoes and earthquakes—Their cause—A wonderful fact of their operations—Destruction of the Caucasians in the valley of the Euphrates—Abraham commanded to save a relic of the nation—All he did not lead to the Mediterranean were devoured by beasts or died of disease—What was done with the cities and tombs—Who again occupied them—What an Arab was for—What the people have done and are doing—Jewish captives—Their bad conduct in the country of their exile—Consequence of it—All destructions of people caused by a power greater than a mortal's—The Hebrews and their destruction—The disposition of a few—Egyptians only a colony of Hebrews—The nation prosperous as long as moral and industrious—Its destruction—Cause of the exodus—The decampment a saving of the few—The Jews confined to Palestine—What kept them there—The purpose of their continuation—When Europe was given civilization the nation was destroyed—The Caucasian people on the Caucasus mountains a relic of the Jews—Consequence of their going into the forest.



IN the destruction of every Caucasian nation when the people were so degraded and worthless a spirit community could not make use of one in teaching and advancing civilization, there

can be seen a complete disclosure of the power of a spirit world to cause a destruction of persons by disease or war. We are not in this place to discuss a spirit creation or spirit sphere, and it is only to give a cause for a destruction of a person by disease, or a nation by pestilence or war that we are offering a word on a spirit work now. Of course a spirit could not control the actions of beasts, nor the more degraded people in their brutal practices, but it could spread a disease and give a people a war. When a beast or disease could not destroy a degraded nation a war was inaugurated for the purpose. The whole of the descriptions of the prophecies of war and pestilence, and their fulfillment of the old and new testaments, are but the histories of the spirit operations of causing a destruction of people by such means. A church is giving absolute faith to the description of such prophecies and their fulfillment, and it is only a denial of a similar description of such destruction of nations that is made when our comment upon the destruction of the Caucasian nations is denied.

What a spirit could not perform in the way of destroying the guilty and degraded people, the Almighty could, and His operations were simultaneous with those of an angel world. A plan of God in the performance of such work was to give bad animals an occupancy of the country that was only uselessly possessed by bad people. Earthquakes and volcanoes were capable destroyers of some of the Grecian and Roman communities, and an earthquake would give the cholera to such as the tumbling buildings and gaping earth could not destroy. Every destruction of life by an earthquake or

volcano was an operation of the will of God to destroy a bad community or a portion of it. Each operation of the power of the globe is an intelligent work of the Creator for a useful purpose, and it can be found to be a fact that every commotion in the earth's crust is prepared by a change in the usual operations of a water or atmosphere.

We are not to describe a plainer exhibition of the intelligent performance of a will of the Almighty than the production of the volcano and earthquake. When people are prepared to observe that the power of creation is but a will of God, they can at once discover that all its operations are intelligent performances of the Almighty mind.

Now we can proceed with the description of the experience of the Caucasian people. The work is only to disclose the wise and most glorious control of the people by a will of the Creator, and we shall offer only such facts as are competent to furnish the proof. When the people in the valley of the Euphrates were so degraded and so feeble only a few hundred could walk across a desert, a person of good capacities, with such an organization that a loathsome disease could not be contracted by his folly, was given the command to go out of the country and take the able bodied of the people with him. He accepted the command and all were led from a pest and beasts to a safe and healthy place in a pretty and salubrious country. All were glad to go, and the diseased people who could not go were devoured by lions and bears and wolves and jackals.

A complete destruction of the old and once glorious

nation was performed, and a stone of their cities was not removed, nor a person given death except by beasts and disease. For over five hundred years a solemn and appalling plain was possessing unoccupied cities and walls and great buildings. The tombs of the monarchs and nobility became the lairs of great beasts, and the buildings of the cities were other dwellings of such animals. When a Hindoo and Caucasian half-breed came from the border of India to occupy the deserted country, most of the buildings that could be dwelt in were given occupants. Those too much crumbled to be fit for a dwelling were permitted to crumble still further until all became dust. A Caucasian was not permitted to dwell in one of the buildings, and all those who came for a dwelling among the Arabs or half-breeds were put to death on account of their better color. The color was so provoking to the Arab he could not bear to behold it, and he would not.

In this destruction of the Caucasian people by Arabs, in all the deserted countries of the Caucasian race, a chance is offered to discover a plan of God to keep Caucasians from the countries whose grand opportunities for a civilization were so grossly abused by the race. All over the original countries of this people Arabs were extended, and part of their mission was to give destruction to all the comers of a white complexion. It was only when a Goth came among the dark and jealous people that a slaughter of white people did not occur. Please think of this operation of a God, dear reader, and behold in your contemplation of the performance, a picket of black-skinned people being stationed on

every square mile of the deserted countries in order to prevent a dismissed people coming back and giving disease and degradation to the countries again; and when you can contemplate this astonishing fact ask yourselves if a Creator is not a good clearer of a land of its foul occupants, and whether He can prevent its being made filthy again?

When an Arab population of old Babylon gave war to the Jews, and demolished their capital, they carried away a great number of the people of both sexes, and placed them in the still vacant cities of the great plain of the Euphrates, and as long as the captives were industrious and moral in their habits they were permitted to be free and prosperous. The government was actually protecting them in their citizenship, and it gave some of them positions in the government. In a couple of score of years or more the captives were permitted to return to their native country, and a small portion of them went back. In all the places in which the Jews were dwelling a degradation of the morals of the community at last began, and it continued until all the communities of which they were a part were as degraded as the people of Jerusalem.

When the people were in this condition a destroyer was sent to demolish the cities and place a conqueror over them. All the cities were destroyed, and the people finally exterminated except a portion of the Arabs. It was a punishment, of course, for a disgusting practice of debauchery, and the infliction of it was the utter destruction of the guilty people. All such destructions of a city were but the punishments of guilty and worth-

less communities, and the conquest or invasion of the places could not be made without a direction of it by a power of more consequence than the commander of armies.

We have now considered the disposition of the original nation of the Caucasians, and we will briefly consider the disposition of the other nations, who were but branches of the race. In Palestine a colony, who were placed there by Abraham, were given prosperity as long as they were industrious and in a moral condition. When they were all debauched and unfit for an existence, the community was swept away. A few of the more worthy people were given a removal to clean and good countries, and the balance were left to perish by the pools of their degradation.

The whole nation was destroyed, and all the cities and dwellings of the country were made tenantless. Not a person was in one of them for over a hundred years, and the beasts of the forest and desert were occupying all of them for lairs and breeding places. The passage of the few people into the valley of the Nile, and under the direction of the person Pharaoh and a good servant, was the first removal of the Hebrews from Palestine. Only a few score went at first, and then all the able-bodied went. This migration of the Hebrews into Egypt was the commencement of the settlement of the latter country, and a person had never been in it until the good man of Damascus went there to prospect. Every particle of the claim that there was a nation there before was a fabrication, and a stupid work at that. In about three hundred years the whole valley of the Nile

was peopled by the Hebrew nation, and the population was the most cultivated and peaceable people in the world. A prosperity as great as that given the people of the United States was given them as long as they were industrious and moral. When a degradation was upon them the destruction came. It came in the approach of hordes of lions and leopards from the deserts and forests, and the weakness and cowardice of the people were the beasts' opportunities for a feasting upon them. The domestic animals were first destroyed, and when a feast upon such creatures could not be obtained, it was got from the human beings.

Steadily and persistently the swarms of beasts of the plain and skirts of wood came upon the cities and villages of the nation, and in a few score of years all the people in the villages were driven into the cities, and the communities of the cities were actually the prisoners of the lions and leopards of the country. A stampede of the people from the great plain was the only possible escape from utter destruction by the beasts and starvation. What Abraham accomplished in giving the despairing people of the plain of the Euphrates an escape from their imprisonment, Moses accomplished in delivering the Egyptians from their danger. A wonderful copying of the operations of the Hebrews was this exodus of the Egyptians from their peril. The whole of the people marched out of the country, and in this decampment the sick and aged and halt were taken with the caravan.

Every person in the great country was following the chieftain out of the land, and when the isthmus of Suez

was crossed, the whole plain was in the possession of the beasts that were wanting a feast upon the people and their few good animals. Not a soul was left in the country, and one never went into it afterwards, until an Arab, with a spear and cutlass, mounted on a camel, ventured to go and give combat to a lion and leopard. A plain all studded with great cities and other monuments of a people's building, and whose stones were glistening in the sun's rays, was actually surrendered to a ferocious animal by the most cultivated and intelligent community then in existence. What a comment on a portion of the people of the world! What a punishment of a guilty and immoral community! Old Thebes was for a century or more the grandest of cities, and the pyramids were the most colossal of human constructions. A hundred splendid cities were on the banks of the Nile, and every stone in a building was cut with more skill and given more finish than is now given any building of the world. A splendid soil, as capable of producing food as the prairies of the Mississippi valley, was on both sides of the great river. A will of the Giver of these great blessings of the country was determined that a place so free from degradation should not be polluted by a human population who were giving only lust a practice. A splendid example of clearing a country of an unworthy people and putting them where they were compelled to work for a living!

When the people were in Egypt they could nearly subsist on dates and other fruit, but in Palestine a cultivation of soil and raising of domestic animals were necessary. The necessity for work was a means for keeping

the people in a condition of morality to some extent. But little was accomplished in the way of advancement of the community, and in time a capture and holding in captivity of a great portion saved the nation from destruction by starvation. A great many were killed by the Arabs, and the balance of the men capable of becoming soldiers were taken into captivity. As many women as men were taken; what were left in the country could for a time subsist on what was produced.

An extension of the community was not made after the old cities of the country were occupied, and because a beast was preventing it. All around the country of Palestine swarms of bad animals, including the lion, were dwelling, and the people were powerless to go out of their dwellings to destroy them. Only a spear and javelin and cross-bow were used, and the men were so weak and cowardly a beast could not be attacked by one or any number of them that could be got to go upon the desert. The Jewish community was imprisoned by lions and bears as long as it existed in Palestine, and an extension of the nation beyond the boundaries of what constituted the country of the Hebrews was never attempted. When the population was so increased that food was insufficient for the people, starvation reduced the number, and a destruction of offspring before and after birth prevented an increase in a measure.

What could have been the purpose of continuing the people in so small a portion of the country, if there was a purpose? An answer can be found in the fact that when the great country of Egypt was depopulated only a greater clearing of the world of the Caucasian people

was accomplished, and that in the bestowal of the relic of the nation of the country to a small corner of Asia, there was but a calling of the people together and giving them a chance to exist until nearly the whole continent of Europe was given a civilization—in fact, until all this continent then fit for a civilization was possessing a civilized people. When this was accomplished the Caucasian nation in Palestine was destroyed. We say nation, for all the people except the small community in Syria was destroyed.

On a mountain chain stretching from the Caspian to the Black Sea the Caucasian relic is dwelling to-day, and it is but the descendants of Jews who were forced into the country to the north of Palestine by the Roman armies. The people were as purely the Caucasian race as the dwellers of Mesopotamia were when the description of creation and the deluge was scratched on the slabs of stone in the temples of Nineveh and Babylon.

When a few of the better class of Jews were not willing to be controlled by the Roman conquerors, and went into Syria, they were compelled to obtain protection and food from their old enemies, the Syrians, and in this condition they were actually able to give their religion to the pagan people, and they did. All the Syrians were converted to the Jewish worship, and the accomplishment was but a disclosure of the Jew's apprehension of a punishment and a belief in a hell of fire and horror. The Assyrians could at once accept this idea of God and his disposition of his children, and because they were but bad animals in human form. A beast was the dweller in the forest on all sides of the

people, and in the course of a few generations all the people became savage, and the spread of the savage community was the peopling of all the north of Asia with what are called Tartars. A degraded Caucasian is the Tartar, and his degradation was produced by a dwelling in the forests filled with bad beasts. When a dwelling with the more savage people of Syria was impossible the few pure Caucasian people who were exiles in this country went still further to the north, and have dwelt there to this day. The Caucasian people on the chain of mountains between the Caspian and Black Seas are the relic of Jews who were occupying the country of Palestine, when its conquest by the Romans was performed. We shall see in the coming chapter why a small number of the people was saved from destruction.



CHAPTER XIX.

Disposition of the Jewish nation—Who occupied their country—

The purpose of the occupancy—The pilgrims of Europe permitted to visit it—All Caucasians were put to death—Cause of the giving of pilgrims of Europe a permission to go to Jerusalem—Wonderful control of Arabs—Who gave the command—Who wrote the Koran—What it was for—What it contained—Who controlled the Arabs—What gave pilgrims a chance to pass through their country—Purpose of the crusades—Their cause—Consequence of them upon the communities of Europe—Why a Turk was their opposer—Why one crusade obtained a short stay in Jerusalem—The cause of the Arabs holding the country—Why the church of the Christians can not be put on the country—Dispersion of Jews over the world—What it was for—Their habits—Why people are compelled to see them—Future of the race—What will again be seen on the banks of Jordan—What a society of Jews will again be in the country of Palestine—What a song of Solomon was for—It can again be accepted by Jews.



WE have concluded our discussion of the experience of the Jews, except to add that in the destruction of the nation by the Romans and disease, the clearing of the country of the nation was performed. As in the experience of the original Caucasian nation in the valley of the Euphrates, and the Hebrews, and the Egyptians, a complete extinguishment of the people in the place of the dwelling of

the nation was performed, and the country given to an Arab to occupy. From a conquest of the country by the Mohammedans to the present day an Arab has been the occupier, and it was a Roman people who were conquered and put to death by the Arab. A Jew had perished long before, and the Roman was but a bandit with a church asking God to pardon thieves. When the whole white population was gone, an Arab was willing a European should come and pray upon the Christian prophet's grave, and build a church over the rock where it was supposed he was slain.

In the permission given the Christians of Europe, whose origin was different from that of the Caucasian, to come and worship on the place of the destruction of their prophet, there can be seen the astonishing control of a half civilized people by a spirit of a disciple of the murdered person. In no period of the occupancy of the country by Arabs has there been a destruction of pilgrims to the Mecca of Christians, and only by a Caucasian of the countries of the Black Sea and Greece has there been opposition to the pilgrimages. Every obstacle to the worship by the Christians of Europe at Jerusalem was given by the descendants of the Caucasian people of the old Caucasian countries, and these people were actually Jews with a Mohammedan worship.

When an Arab was a possessor of the country the European Christians could come and safely dwell in the old city of Jerusalem, but when a Caucasian descendant, or a person of such blood who was whiter than an Arab, was the obstacle, a Goth could not come except by stepping over the dead bodies of the Caucasians.

What will our friends of a church utter in the way of surprise if we are correct in our comments upon the means afforded a Christian of Europe to go and worship at the grave of the good prophet of Galilee, and if they can discover that a spirit of a disciple was giving orders to Arabs not to destroy a Gothic worshiper of a church of Christians? The whole fact can be seen when it is observed that in the construction of the Koran a Moses was the compiler, and who gave the Christian prophet a place beside himself in the description of those who were giving good facts and commands to the Jews. Moses was the author of the Koran, and all its contents of a character to satisfy an Arab in his conception of God and creation, and what a society should be, were but preparations of the work for its acceptance by a half-civilized order of people.

In giving the Arab a spirit teaching and a book containing it, the same calculation was made as to the good it would do and as to what the more degraded people could accept, as was made in giving the Romans and the few Jews who were Christians a Bible. The Koran is the Arab Bible, and it was completely adapted to the capacities of the ignorant and curious mongrels. In the control of the worshipers of the Koran a Christian was given protection if he was a Goth, but no Caucasian was permitted to come and dwell with the Arab.

All the protection given Christians that came to visit Jerusalem was given by an Arab at the command of the author of the Koran, and in no instance did an Arab disobey the command. When a Caucasian came he was slaughtered, and the Caucasian dwellers of all the coun-

tries along the coast of the Mediterranean in Europe and on the coast of the Bosphorus gave death to the Gothic worshipers of Christianity when they came in great numbers. The Turk was the Caucasian butcher, and his blood was nearly that of the original Caucasian. A bit of the Hindoo blood was, as it is to-day, mixed with it.

In the destruction of the Gothic Christians who came to see the country and place of destruction of the wonderful leader, prepared by the Turks, there can be discovered another operation of a spirit controller of human events, and perhaps the most startling of all. A Christian church had been dismissed from all the Caucasian countries of Asia and Africa, and an Arab with a Koran and Mohammedan church was controlling the countries. A Christian church was not to be given these countries again while such a church existed. It cannot now be planted in any of them.

A blast of the institution is made at once, and the debris is given a fire. So long as only a few wholly religious persons were going to Jerusalem on a religious errand there was no obstacle in the way of their journey or stay in the old city, but when an attempt was made to create a church or community there, the Turk came and smashed the whole affair, and curtailed the coming of the people of Europe. The coming was only curtailed, and in the limiting of a pilgrimage of European Christians a crusade was inaugurated.

The crusading for a capture of the old Jewish country was but a throwing of the most degraded class of worshipers of all the countries of Europe upon the

cimeters of the Turk and his kinsman upon the shores of the Mediterranean. A surging of the half crazy worshipers of a Christian Church upon Turkish armies whose blades were cutting the frantic people down as gourds before a scythe was a capital method of getting a country cleared of a million of infuriated worshipers who were giving all communities a demoniacal exhibition of distorted minds.

All the great hordes of crusaders were actually demented people whose intellects were injured by the excitements of a religious worship. On one occasion the horde got to Jerusalem and stayed until a church was constructed on the hill where Christ was supposed to have been crucified, but when the church was completed and a few preparations made for a comfort of pilgrims, the people of Christian worship were driven out and given the information that a few pilgrims only could come and worship at the place. The church has been protected by every conqueror since and without the slightest knowledge on his part or on the part of the people who want to go to it why it was done.

The great church of the Holy Sepulchre is a most wonderful admonition to all people that the church is but a spirit gift to a Christian people in every part of the world where the worshipers are not Caucasians. The worshipers of Christ are indebted to the spirits of St. Paul and Moses for a chance to go and see where the great prophet was given his dismissal to a sphere of creation where Moses and the younger prophets had gone. As surely as a wind courses over the plain of the Jordan a spirit was giving commands to the commanders of

Mohammedan armies to destroy all the descendants of the Jews who came to the country, and permit a Gothic pilgrim to come. A command to curtail the coming of the Europeans was also given, and both commands were faithfully executed.

A destruction of the foolish and worthless fanatics who were attempting to subvert the whole plan of continuing the old Caucasian countries in the hands of the Arabs was a wise and beneficial work in behalf of the more competent people of Europe.

A great spread of the exiled Jews was made after the Romans destroyed the nation, and in the extension of the people over the world there can be found a still greater control of the affairs of the mortal occupiers of the world by the people of a spirit world. As certain as a day comes and goes in the spread of the Jews over the countries of the world there was a purpose, and it was to give all the other nations of the earth a bit of information concerning the practices of the Caucasian people in every country occupied by them. The practices of circumcision and of doing good to each other and to all their domestic creatures, and in going to a synagogue to worship one God, and in doing but one kind of business if it was possible to pursue it, and burying their dead in piles where a government permitted it, and without coffins, and giving a sweeping denial to all religions except their own, and in asking alms of no one and giving no alms to those who ask them, were as much the habits of the dwellers of Judea in the period of Herod the Great, and of the prophet Isaiah, as they are now in all Jewish societies,

and the purpose of all nations learning these things is to prepare them for a dealing with the Caucasians when the people are again occupying their old countries.

The Jews have been changed in their appearance and in their conduct to a great extent by dwelling in the places of other people, and where all species of domestic animals are cultivated. Their complexion is darker and their features are somewhat different from those possessed by the dwellers of Palestine and Egypt, and all the original Caucasian countries, but in their peculiar modes of accepting a condition of society different from that of the earlier people, they are never without a memory that they are but exiles and are one day to come into possession of a part of the world where they are able to worship according to the old Mosaic teaching. A command is upon them to keep aloof from a mingling of their blood with that of other races, and the command is almost everywhere obeyed.

In getting the people of another race to give them a patronage in their pursuits they are working with great industry and a temptation is the principal means of obtaining it. A coaxing of the people is a common practice of the persons, and it is performed as a savage coaxes a better people to buy their articles of sale. The habit is the consequence of a feeling of meanness at their situation, and one that is given by a world-wide antipathy against them—a prejudice on account of the destroying of a prophet of great wisdom and goodness of speech in their own land. A guilt is on the race, and it is being gradually removed by the growth of intelligence on the part of all classes. When a day has

come for a reoccupancy of the old countries there will be no such antipathy. Our disclosure of the fact that the whole performance of giving the most wonderful and beautiful instrument of spirit control the world has ever possessed a destruction on a cross, was a spirit performance, and accomplished but to destroy a pagan worship, will have been accepted, and all people will have become acquainted with the fact. The use of a prejudice on account of it will have been completed and the good people will become the most accomplished and useful of any on the globe except the Gothic race. What a splendid disposition of a great stain on a race and what a great accomplishment of a spirit control will be the regeneration of Israel, and their occupancy of their old homes. In a century more a spread of the Caucasian is all over the Asiatic countries, where he was dwelling in a day long past. In another century all the countries in Africa occupied by him, when a people of cultivation was on them, will be again under his feet and their old plains will give praise to his wisdom and industry.

A day with God is but a moment in the passing of time, and a century is but a day. A few centuries are but a year, and a couple of thousand years are an epoch in the preparation of a country for a people. Two thousand years passed between the coming of Abraham into Palestine and the coming of Christ. Two thousand years have passed since the coming of Cæsar into Gaul. Two thousand years passed between the coming of the prophet of the new testament and one of to-day, and the period of separation has been but a time for

preparation. All over the continent of Europe and America a people are wanting a substitute for a Bible and church. The book is in preparation and in a moment it is completed. The work is accomplished as the work of the prophets of old was accomplished and as the heavens are directing.

It is to be given the great race of the continent of Europe, and whose offspring are in all the lands of the globe. This race is its obtainer, and in its acceptance there will be a Paul to impress it on the minds of the people. A prophecy is on each page, and several are on some pages. All will be fulfilled, and a plague will not destroy the observers of the fact.

When a church is wholly dismissed, a grave will contain the body of the writer, and a sermon of a worshiper of creation will be posted on the burial plot. It will contain a word to the effect that a good servant of a good cause is given a broad and honored grave.

We will close our comment on the Jew. The people are unable to observe a particle of wisdom in our word. They are not permitted to observe any. No person is permitted to see our work with an understanding of it except him whose hands are clean, and whose purpose is to give it to another to read. All others are blinded as to its character, and every one is unable to deny it because he is without information as to what it contains. A day of contest over an acceptance of a spirit-given work is closed, and a feeding of people by a spiritual food is to be performed without objection. The whole world is without power to pass judgment on the giving of a book of our writing to the people, and a power is

not existing that will attempt it. We command a world in a day of the future, and spirit operations will confirm our facts.

A Jew is to see the prophecy as to his people. When he is older he gets its import. On another day he is to stand on his doorstep and ask all who pass if the day of regeneration is come. A cry is going up from his synagogue that a prophet greater than Samuel, and as wise as a Solomon, has said a Jew is again to dwell in Jerusalem and feed goats upon the Mount of Olives. The cry is carried from corner to corner of the world, and all the long-suffering and sorrowing race are to see the truth of the prophecy.

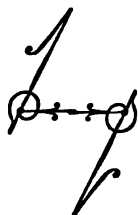
When it is seen a start is made for the old plain of the Jordan, and in a short time the meandering stream is giving a baptizing to a family of Jewish children; a prophet is on its banks, and with parental blessing will give a kiss to the cheek of the child.

Where the baptizer of Christ stood, when he refrained from touching so godly a person, there will stand a father and mother of good children, and the clear water of the Jordan will wash away their sins. No other washing will be wanted than a clearing of sweat and dust from their persons.

Old Jerusalem will be again occupied by a beautiful family of Caucasians, and when its streets are again pressed by a white foot, they will be washed clean of the blood stains of murdered Jews. The whole city will be without stains, and the walls will have given place to an arbor and a pretty home.

A hart can frolic on the plot of a village, and its

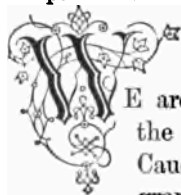
roe will stare at a coming maid with a basket of grass. A fox will watch as it did in days of yore, from a crevice in a ledge, and want a share of a kid's food. Little foxes will again gnaw the people's vines and scamper away at daylight. A love of God, so beautifully described in the "song of Solomon," will peer at the people and peep through the lattice. It will come to a chamber of the good wife and to the breast of the sweet and happy maid. It will lie betwixt every woman's breasts and sleep on the pillow of the husband and unmarried man. It will feast all with love. It will sicken all with its abundance. It will tantalize the aged, and make earth a kind of paradise. All will be blessed by it, all will cherish it.



CHAPTER XX.

Origin of the first nations of the coast of the Mediterranean—

What peopled the border of the sea—A great spread of the people—The work of destruction—Where the exoduses from the country took place—Cause of them—Origin of the Romans—Origin of the Spaniards—Beasts occupied the dwellings of the people—An Arab came in time—Carthaginians; what they were—Purpose of the Arab occupancy of the country—When all are destroyed the country will again be in possession of the Caucasian people—Negroes; their purpose—They are a late creation—Why nations in a degraded state are destroyed—Circumcision; its purpose—A disgrace to all persons practising it—Why the Jews were spread over the earth—Their habits—Their destiny—Asia Minor; who peopled it—A great nation of Hebrew descendants—Its destruction—What destroyed it—Why it was destroyed—Why there are no ruins of buildings or monuments standing—Beasts became the dwellers in the heaps of stone—Completeness of the destruction—Cholera followed—Decampment of the survivors into Europe—Why jewelry was found in the soil at Troy—What will be found—The wonderful memoirs of the nation—Who has possessed the country since its destruction—For what purpose it was occupied—Who was Homer; his inspirer.



WE are now compelled to give a description of the disposition of a few communities of Caucasians in Africa who were but emigrants from Egypt or their descendants. When the whole country of the Nile that was tillable

was occupied by the nation of the plain, a departure of a portion into the country along the southern coast of the Mediterranean was made, and finally all the good soil of this coast was peopled by the comers. Every foot of good land, from the Nile to the strait of Gibraltar and from the Mediterranean coast to the desert of Lybia, was occupied by these people, and as great a cultivation of it was performed as that of the soil of Egypt or Palestine. As many cities on the same extent of country were built, and in the construction of the dwellings there was as much finish and beauty displayed. In fact the community was but part of the great nation of Egypt. A considerable amount of food was obtained on this coast that could not be got in Egypt, and the commerce between the two points was great. A flourishing country was the great sweep of territory along the beautiful sea. A camel was wanted to carry the goods of the traders, and it was obtained from the Asiatic continent. It was taken into Egypt by the emigrants from Palestine. When the people were thriving and active, the lion of the desert and leopard of the forest were scared away and their young were destroyed. The number of such beasts were greatly diminished. When the people became debauched and diseased, and too weak and cowardly to go out and give a beast combat, the cunning animals were upon them, and a contraction of the nation began. In a few score of years the villages were deserted, and the cultivators of soil were driven into the cities. Starvation and disease were decreasing the number of the people, and a horde of howling and starving beasts were

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watching for a person at a gate of a city or from a skirt of woods. In such condition the people were compelled to choose between death from starvation and disease and the ferocity of lions and leopards, and a flight to a place where such animals were not dwelling. In a choice a chance for life was the object to be gained, if anything could be gained. An exodus was the choice, and it was performed. As in all instances of the past where a degraded nation was imprisoned and watched by great beasts, the people of all the southern coast of the Mediterranean were driven out of the land and compelled to go and get a living by a toil of their hands in a strange country. Every garden of Eden was unfit for a people who had eaten of the tree of knowledge, and the degraded community was turned out of the Garden and made to earn its bread by the sweat of brows.

A flaming sword was a lion and a leopard's glare. A better means of keeping a bad people out of a city from which they were driven, as a punishment for their immorality, could not have been prepared.

The whole of the people between the country on the shore of the Bay of Alexandria and the point opposite the island of Sardinia, were decamping into Italy as fast as vessels could be got to take them across the sea, and those nearer the strait of Gibraltar crossed into Spain by vessels. The whole object of the exodus was to escape from the ferocious animals of the great country where the people were dwelling, and the people were able to discover that a lion or a leopard was not in the countries of the splendid peninsulas of Italy and Spain.

When all were out of the old dwelling places another Sodom and another Gomorrah were given a beast for a lair and breeding place; no person was on the deserted shore for a hundred years, and when one came, it was an Arab with a cutlass and spear.

A copying of the spread of Caucasians was performed in the extension of the Arabs; and, as in all the occupancies of deserted countries, they came to guard the land from a return of the Caucasian people. Every city and village and dwelling of the great desert was occupied by the dark people, and the buildings have since crumbled in their possession. All are sand except a few in the city of Tangiers and on a plain around it.

A wonderful fact is for you, good patron, if you will give our comment attention, and it will clear up the history of all the countries of Africa, for you can get it all in a single chapter of our work and in this chapter.

A Roman was a descendant of the colony of decamping Caucasians, from what was Carthage under the Arabs. The Spaniard was a descendant of the colony of decamped Caucasians from the country of Mauritania, as it was called by the Romans.

All the histories of the world cannot furnish a particle of information upon the question of the origin of the Spanish and Roman people. A guess is all that is given, and the guess is a mistake. Every historian knows that the people were of the same origin or race, and that their language was the same, and that all their towns or cities were given similar names, but no clue to the commencement of the origin of the people has ever been obtained.

All historians are supposing that the Carthagenians were white people, and that they became absorbed by the Roman nation in time, and thus obliterated as a distinct nation. The few Arabs who were not destroyed by the Romans continued to occupy the country, and up to this day their descendants are on it. They were but Arabs, and as much cultivated as other Arabs, and no more so. All their cities were built by Caucasians, and they were in a poor condition when the Romans conquered the country. When the people obtained a considerable acquaintance with the use of arms, as they did in the days of the first Punic war, they came into Spain and conquered the country, and then into Italy and conquered all of it but the city of Rome and the lower part of the peninsula. This was performed under the leadership of the famous Hannibal, and for a purpose we shall describe in another chapter.

When the Romans could give a destruction to a few Arabs on the African country by a better army than the dark people possessed, they were on this country a short time, but when the Arabs were better armed they drove the Caucasian out, and he stayed out ever after. The purpose of his being there at all was to cultivate a use of arms among the people better than they could practice. The conquest of the coming hordes of negroes was the employment of their arms afterward. It was in the existence of the Arabs upon this part of Africa that a negro came into existence, and the people were never known before. A strange surprise was the approach of a host of such ugly people upon the territory of the Arab. A stay with the Arabs was but as slaves,

and the whole population was as much despised by the people of Hindoo and Caucasian blood as a negro is to-day by the population of the late slaveholding states.

In the meagre history of the people given in the accounts of the experience of the Carthagenians, there is only a term applied to the people corresponding to the name of a country, given at a later date. The race was called Lybians, and it was supposed that the dark color of the people of old Carthage was obtained in part by a mixture of the blood of the Africans with theirs. The Carthagenians were constantly warring with them, and because the tribes came upon their country. All the negro prisoners were made slaves.

At this late day the histories of the world are without a particle of description of the people, and because no effort to fathom the question of the origin of the race was made. The bare comment of a historian who could only speak of their existence was adopted as the total of the knowledge obtainable upon the question. We can solve the question in one sentence given now. God was giving a country a people, south of the Sahara, that a white and wise people could find it prepared for them to some extent, in a later period of time. We can now dismiss the question of the origin and purpose of all the white people on the African shores of the Mediterranean, for there is nothing of importance further to be said of their existence.

A cause for their existence was their purpose to give all the country a good people. The cause of their destruction was to prevent any greater spread of debauchery and disease by a further creation of generations of the people.

To give children the curses of disease and a life of debauchery, was a most flagrant outrage upon persons, and a stop was put to the practice in every nation when diseases were of a kind to be passed to the posterity of people. Only a short existence of the dreadful corrosive disease, due to a practice of debauchery, was permitted in a nation, and the wiping out of the pestilence was a destruction of the nation. All over the Caucasian countries a circumcision was practiced, and it was a prevention of the contagion of this disease that caused the practice to be adopted. A spirit-controller of mortals in those days could see the consequence of the practice, and it was a good means of disclosing the presence of the disease as well as for preventing it. An abominable shame was on every community whose male members were compelled by a spirit-given religion, to be in a condition to disclose the absence or presence of a loathsome disease, and to prepare themselves to prevent its contagion. The practice was caused by a belief that it was a God-given command—that all men should make the operation a part of their religious worship, but it was only a spirit-given command, and wholly without the knowledge of the people.

We shall follow the experience and disposition of the Caucasian people of Italy and Spain after we have considered the performances and closing of the other Caucasian nations of Asia. We have to describe two more such nations in this part of the world and their disposition. A still more startling fact is to be given in connection with the conclusion of the people, and the people of to-day will have got it when they are prepared to make a good use of it.

A history of the great nation that once occupied all the neck of the continent of Asia between the Mediterranean and the Black Sea, and bordering on the east on the Bosphorus, the Hellespont and Ægean Sea is not in existence, and although the country was occupied by an enormous nation as late as the fifth century before Christ. The absence of a history of the nation is wholly due to the destruction of all the parchments upon which its history was written, by the hand of Josephus, and the purpose of the destruction was to prevent the people of Rome knowing that the nation was the people who descended from a colony of Hebrews that had decamped from Palestine after the emigration to Egypt had taken place.

The origin of the nation was the relic of the Hebrew nation which made an exodus into the country, when a further dwelling in Palestine was impossible. The lion and the bear, and other beasts, were the crowders of the people from the old country, and when the decampment was performed, a vacant city and village of the promised land became the dwelling places of the animals. As in other deserted countries, a beast was the possessor of the dwellings of the dismissed people.

It was the different species of beasts of ferocious natures that were giving Moses and his followers so much delay and caution in their advance to capture the old cities of this country. Every so-called tribe of people of this land, of whom so much is stated in the books of Moses, were but different species of animals, and every word of a history or other books that claims that people

were occupying the cities and forests of Palestine, when the Egyptians came there, is a gross falsehood. A particle of history of such people cannot be found, and no one pretends that there can be. Any good scholar is satisfied that there were no such people, and that all the people of Palestine originally were Hebrews, or descendants of the followers of Abraham, and that no other people were existing in the west of Asia. The whole idea of the existence of different tribes of people, occupying the country, and giving opposition to the coming horde of Egyptians, was obtained barely by the mistake of a translator of the old parchments of Moses and his followers, and who supposed the different animals given the names now seen in the Bible were people.

A supposition of this kind necessitated still other changes, and such, for instance: as calling a great lion in a particular place, a king; and a great bear in a certain cavern, another king; and a female bear with cubs, a queen with children; or, as in the instance of the capture of a she bear and cubs at Jericho by the people, under Joshua, the bear is described as a bad woman, and the cubs as her children.

In every step of our deciphering of the experience of a people, in periods beyond the better modes of chronicling a people's experience we are compelled to observe such disgusting stuff or writings given as history, as that just described, and have the task of disposing of it. When our comment is seen by the historian, or scholar of any class, no denial is for a moment contemplated, and no person thinks one is wanted, as the facts are so easily detected. But every person of a college

teaching, or who is himself a teacher or historian, will, when our work is observed but hope that it will escape attention, and the people be without knowledge of the facts until he is no longer quoted as a giver of the old falsehood.

In every college of the country to-day our word is read upon matters of history, and accepted in the minds of every person of the college who is teaching, and without other intention on his part than to give the old falsehoods to his pupils as long as a community of a common people do not observe the dastardly work; so in all we offer of a description of nature or of society beyond what is generally accepted, there is but a hope that our word may be overlooked and our name forgotten. A denial is impossible, and only a prospect of a more capacitated person having no popularity, while he is upon earth, is giving the startled teacher a comfort.

A great plain as beautiful in climate and surface of country as the peninsula of Italy was given to the people who fled from the cities of Palestine to the west, and around the corner of the Mediterranean. Cities were built all over the plain, and they were as grand and as complete as those on the Nile. Old Troy was on the plain, and it was the grandest city of the world. It was completely shattered by an earthquake, and so were all the cities of this country. As certain as a ground ever quaked by a power of the globe, every city of any size in the country of the Caucasians now called Asia Minor was destroyed by an earthquake when the people were in a condition of degradation and disease, and the earthquake was a substitute for a lion and bear in the destruc-

tion of the people where beasts were too few. Of all the countries of the Caucasians this one is alone in not giving a great ruin to the people of the present day. There is not one building in the country that was standing as long ago as the exodus of the people from it, and there is not a column or wall standing that was built by a Caucasian hand.

The complete overthrow of all the history of this country, except what is in a poem of Homer, is performed by the disclosure of the fact that in the destruction of the great nation that gave the cities to the plain there was only a portion of the people left to describe the condition of the country before and subsequent to the blast of the nation. This portion was too degraded to possess a historian. This relic of the people were at once on their departure from the country, and the animals of the country came out of the forests and rocky ridges, and occupied the corners in the heaps of ruins of fallen cities and villages.

A quarter of the people were destroyed by the earthquakes, and when the commotions of the ground had ceased, there was not a building of consequence in the whole country. The destruction was so complete that no person could go into the country and locate a previously known spot. The earth was everywhere shaken, and all mountains of any great size were cast down to some extent, and all elevations were more or less shaken down. A few volcanic peaks were constructed. The whole plain was changed in its appearance, and several hundred cities were given a destruction. Following the earthquakes came the cholera, and when this scourge was passed, half the people were dead.

A chance to discover the position of any of the great cities of the country was not given the people, and the Caucasian people were never given a chance to revisit the country.

In a digging for the evidences of the location of the city of Troy, there is the commencement of the uncovering of the facts we are giving. In all places where a population was dense a heap of buried bodies were depositing their jewelry in the earth. A heap was at every street corner, and in every great building which contained a worshipping crowd. In the finding of a considerable quantity of women's jewelry when a digging at the slope of Mount Ida was made by Dr. Schliemann, there was an uncovering of a deposit of these articles by the burial of a group of the females of old Troy. Where weapons were found a few men with their swords or spears in hand were given burial, and when a piece of cornice was found, a bit of a finish of a top of a column or of a roof was buried. But little discovery of the old cities' deposits has been made thus far, and the balance is a work of the future. Every city is to be given a locating, and its memoirs in the form of implements of domestic and personal use will be the greatest gift of a soil to a civilized people. Every community that was upon the old plain is to be given a history in the future, and the destruction of the people will be a commonly understood fact.

When our comment upon the country is found by a scholar of the European continent, a change in its description will come, and a following of the facts pointed out will be made.

A copying of old opinions is not popular in Europe, and the scholar is not giving his whole attention to a praising of foreign bigots. The people want a fact, and it is of no consequence where it comes from.

A traveler in Asia Minor can observe that all the mountains and hills are broad on their tops, and that none of them are very high, except a few volcanic peaks. In every place it can be seen that a valley is without great plants, and that the streams are sunk low in the soil. A species of valley within a valley is the channel of the stream. All deep excavations in a plain or valley will uncover a carved stone or some implement of human construction. The streams are uncovering some constantly, and if a wise people occupied the country, the uncovered wonder would be given all the world to see.

We wish now to uncover a cause for the astonishing destruction of the great nation, and the consequence of it. The people were so idle, and debauched, and diseased, a particle of good society was not in a city. A village community was no better, except it was more healthy.

No further use of the people existed, and the destruction of the nation was a clearing of the country of the great and most disgusting body of human depravity. In every city a disease was being transmitted to children, and in all parts of the land only starvation and death and misery were existing as companions of the inhabitants. A destruction of all the nation was as incumbent upon the Giver of life and form as a pledge to unfold a world. It could be neglected no more.

The blotting out of the people came, and by a direct

operation of the will of God, as all earthquakes are. He who holds a world in his grasp was the best observer of the sins of the people, and he gave them a death when the last cup of abuse of his gifts was drained.

A few were given a survival of the great moving of the earth, and they went over the Bosphorus into Europe. There was no refuge from the ferocious animals of the country for the people after their walls and cities went down. An immediate departure of the population was performed; when all were out of the country a few centuries, the Arabs came and commenced a cultivation of the soil to some extent. Since his occupancy of the country, a Turk has been in possession of it. The Turkish government was permitted to occupy it only to prevent a Caucasian of Asia coming upon it, and in every attempt of the white dwellers of the Caucasus to come upon the country, they have been driven back or put to death. The history of the Turks' experience in the country is an account of the prevention of the Caucasians coming into possession of the old plain, and the contest with the crusaders, and some of the later attempts to acquire the country by white people. All attempts to get possession of it by the white people of any race has failed, and it will never be given to any people except the few who are on a Caucasus hill and their descendants. It is barely kept for them by the Turk, and when a judgment on the Caucasian race has passed, the relic of the people will spread over the country. It is now at hand, and a few of the people are coming now from their mountain fastness upon it.

We will close our comment on the Caucasian nation,

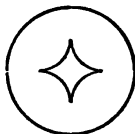
who occupied this country, with a few words upon the destruction of Troy, and of the wonderful person who put into poetry a partial history of the war for the capture of the great city. When all the people were but a swarm of degraded whoremongers, and mistresses of these who were able to own a dwelling where a shame could be covered from the glare of day, a price was put on all good-appearing women who were not debauched by the men of the community.

The practice of capturing women of surrounding communities and placing them in confinement was the cause of the war, and the whole country around the city, both Greek and Asiatic, were united in a destruction of the monarch and his great capital. A great portion of the Asiatic people assisted in the siege, and without them the city could not have been taken. When it fell it was but sacked and given to the Greeks for control.

Homer was but an inspired poet of wonderful organization, and in his description of the contest of Achilles with Agamemnon, there is a good work by a spirit-controller—a spirit of a warrior and poet who was writing psalms when not giving battle to his fellow-countrymen. On every page of the *Iliad* and *Odyssey* there is the construction of David's verses, and the old poet could appreciate the position of a wanderer like Ulysses, or that of a suspicioned officer and favorite of the people like Achilles—both were in situations such as David was once in, and it was a work of considerable amount of beauty, as well as good description that was performed by the poet. The instrument was but a poor and almost

unknown person, and in fact so little known to the people that all attempts to find his dwelling place have failed.

One of the strangest of his operations in the *Odyssey* is an account of a dialogue between Ulysses and a sorceress, in which he is informed of the fact of his again coming to his native island. In this fiction a mere copying of a Jewish practice of interviewing a medium of a spirit was made, and as in cases of the Jews the prophecy was, of course, fulfilled. An author of the famous poems of Homer can be found in the style of the writing, and the author was old King David of Judea.



CHAPTER XXI.

The destruction of the Nation of Asia Minor—A calculation of a power of creation—The work was complete—Beasts given possession of the country—Earthquakes followed the destruction of Paul—Cholera followed the earthquakes—Where the surviving people went—The Turks their descendants—A world of other nations are to discover it—Why the Turks are disliked by other European nations—Their practices are the same as the older Caucasian nations—Why their earlier history is not known—Present condition of Asia Minor—Doom of the Turks—A slavonic origin—Aryan race the Goths—Tartar invasion of Europe—Persian exodus—What caused it—Origin of Persian nation—Experience of the people—Their degradation—Their departure from the country—Contests with Grecians—Consequence of their dwelling in Greece—What the cities of Greece were intended to copy—What gave Greece its sudden advancement in civilization—Herodotus' account of the invasion by Xerxes—It confirms our word—What Persia will again become—What the monuments on the old plain teach.



THE whole destruction of the Caucasians in the peninsula of Asia we are describing was a calculation of a power that destroyed every nation of this people when their sins were as great as they were in Troy when the walls fell and the earth gaped to swallow the wicked population. What will our acceptors of the claim that God was the cause of all

destruction of people when their sins were great exclaim, if they can be satisfied that it was a will of God only that gave an entire people of a country a destruction of their dwellings, and allowed a beast to prey upon them? As certain as we are penning these comments, a mind of God in the form of a current of electricity crushed all the dwellings and cities of old Asia Minor, when the people were only a horde of corrupt and diseased human objects. The work was complete, and the wild beasts were given possession of the country. In a place where Paul was once a citizen there is to-day a considerable population, and it is made up of the people of several nations. The city is small to what it was, and in its vicinity the people are gathering figs and olives and pomegranates. When Paul was a prisoner at Rome, a Jew was in the city, and he was wanting a chance to stone the apostate of the Jewish church, and crush his skull. The chance came, and the city was shocked at the deed. When the murder was accomplished the city was shaken by an earthquake, and its people partly buried in the earth. In another year all the country was destroyed, and in another year the people were given the cholera, and what survived the plague were driven into Europe over the Bosphorus. This surge of the people from a destroyed country into what is now Turkey, and into the valley of the Danube as far as Hungary, was the Magyar advent of Asiatic people into Europe, and the history of it, to some extent, can be found in the description of the Hungarian and Turkish nations.

In a short period the population was so increased around the west of the Black Sea, a sort of exodus up

the Danube and on to the mountains of the country was made, and in the spread of the nation all the country around the Black Sea from Constantinople to Odessa, and as far west as the present city of Vienna, was occupied by the descendants of the decampment from the destroyed country.

A tawny skin is on the people, and it is the consequence of a dwelling of Arabs with the people in the country, and of the fact that many Jews of the Arabic blood were dwelling with them as exiles, after the destruction of Palestine. The same habits with respect to women as those practised by the dwellers of Troy and Smyrna and Ephesus, in the days of their glory, or, what is better, degeneracy, is practised by the Turks to-day, and the appearance of the women is the same as it was in the old cities of the Asiatic plain.

What a comment upon the history of this country is the fact we are giving, if our word is correct! A particle of description of the beginning of the Turkish people cannot be found in a history, and the task of finding one was long ago given up. In all the world where Christians are dwelling there is a cursing of the Turkish nation, for the practice of the people in having concubinage with many women, and a polygamous system of marriage where the paramour's means are great enough to support one. No person mistrusts that these practices or the other disgusting habits of the Turk are the same as those of the ancient dwellers of Troy and Smyrna, or that the nation is the descendants of those people.

Look at this picture, good scholar, and give it a care-

ful scanning. The lesson is of great importance, and it is not to be forgotten. The nation of Turkey is to-day the descendants of the Caucasians who occupied Asia Minor when Paul was speaking to the people in Athens, and writing epistles to the Ephesians and Milesians. No person suspects it, and as much ignorance of the fact of the commencement of the nation exists as there is of the cause of the destruction of the great nation in Asia Minor, and the cause of the want of knowledge is the same in one case as in the other. The cause was a want of a historian to write the facts, and the want of the historian was the consequence of the degradation of the people at the time of the destruction and since.

All that is known of the experience of either nation from the destruction of the first nation until the Turks acquired a literature, is what was got by the conquerors from the countries of Roman and Grecian and Macedonian armies. This information is but an account of the operations of the armies, and in Asia the operations were with Arabs.

The condition of Turkey was different, and all the wars there were what were given by the Goths and Romans. Afterwards a portion of the Turks went back into the country, and have become as degraded as they ever were, or as the old nation was. Their destruction has commenced, and all who are unfit to be in any country are given death by cholera and other diseases. They are fast passing away.

When our word on the origin of the Turk is found in Constantinople, all the people of intelligence there

will accept it and give us a grateful feeling for it. It will be the first history of their country they will have got. The shy women of the great city and the filthy men are to-day conscious of having descended from a nation all filthy and disgusting, and they cannot believe any other nation is like them. They are also conscious that they are a doomed nation, and to them it is a satisfaction to be more contracted in their occupation of the country than they were. A calling of the doomed nation to a corner of the country is begun, and the destroyer is following the comer.

The better nations of Europe are so aggravated at the degraded condition of society in the Ottoman empire that they are constantly seeking an excuse for a destruction of the people. A Slavonic nation is to the northeast of them. All of the people are Goths, and they are as greatly opposed to the Turk as a bear is to a dog. The Russians are at every opportunity giving war to the people. So has every great nation of Europe at some period given a blow to this more degraded nation.

When the nation is destroyed, as it will be in a century more, there will have occurred the extinguishment of the last Caucasian nation on earth, whose habits and condition were the same as that of a Jewish or Egyptian or Hebrew people. We are giving the world a chance to behold a Hebrew people before it is destroyed, and all the nations of the world are to be startled in a few months, or perhaps a year to find that the Turkish nation is after all but a Hebrew community with a Mohammedan religion.

What a scare upon the people of all Europe will be

the discovery that in their country a part of the Jewish nation has been living with them for two thousand years without their knowing it, and who have in the whole time been acting exactly as the Jews acted in Palestine when one monarch was capable of controlling the nation, except that a worship of the Koran instead of the Old Testament was their religion, and that before the advent of the Mohammedan religion the people were actually worshiping the idols that the Jews worshiped for over a thousand years. Some small changes in the character of the idols were made, but only a few new ones were substituted for those the Jewish people had. Of course, no history of any particular occupancy of the present country of Turkey, or of surrounding countries by the decamped Asiatic people is given in any book concerning the Turks, and because no knowledge of the fact exists, and it is only by following the development of the so-called Aryan people in Europe that any definite idea of their occupancy of the country can be got. The so-called Aryans were only the natives of Europe, and as they increased in number and distribution the Caucasian people were encroached upon, and their blood intermingled with the European.

When the Asiatic Tartars or Turks were increased a great extent the people would become organized and advance over the old plains of Asia, where the Caucasians had dwelt, and in one instance came into Europe and overwhelmed what is now Turkey. When a crusade was accomplished the people went back and the whole operation was to destroy a portion of the Arabs.

When all the people of Turkey, of pure Caucas-

ian origin are in one corner of the Ottoman country and the corner in which their capital is situated, an exodus of the whole of them into Asia will be accomplished. After a dwelling in Europe for a couple of thousand years is past, the people are permitted to go back to the place they came from, and they are going. Nearly all are perished before the exodus is performed. The worst portions are destroyed, and those capable of advancement to a better civilization will pass into a good country.

We have now to describe the most astonishing disposition of a Caucasian nation ever performed, and one in which a change of a people's condition was so great that a whole world of scholars have been unable to get even a clew to the cause of it.

It was a part of the general destruction of the Caucasian nations, and the greatest event of human history where a change of the situation of a people was the operation.

In a description of this great wonder we are compelled to give our readers a surprise at every step, and a still greater surprise in describing the consequence of the operation.

In Persia at the period of the monarch Darius, a people were on the plain who were the descendants of the great nation of the valley of the Euphrates, and who were in this country because a portion of this nation came into it after all the plain of the Euphrates was filled by people. As long as the people were compelled to work and calculate for a food the nation thrived, and it was the finest nation of the race, when the whole

country of Persia was filled. It was filled after the exodus of the Egyptians occurred, and it was at its zenith about the period of the kings of Judea, and it was as wealthy as a population could be, who could scrape gold from a sand on any stream and subsist on fruit if they wanted to.

The people became as corrupt as the other nations of this race, and in a few score of years after, a Sodom was made of every city. A lion and other beasts began to drive the people into the cities, and diminish the extent of the empire.

The people gradually came into a condition of degradation exactly like that of the nations of Africa and Palestine, when they were compelled to fly from these countries, and when it was reached a decampment of this nation was performed. A couple of attempts were made to go out of the country, and the first was a failure in part. Only a partial lodgment of the people was made in the country, and those not able to find dwellings were compelled to return into Asia. Only a portion returned to their native country. A second attempt was but a defeat, and the third was a complete success.

Xerxes was able to gather all the people together, except those who were willing to stay in the country, and he actually brought nearly all the old Caucasian nation to the continent of Europe and distributed it over the country of Greece and a portion of Macedonia.

The war of Xerxes with Greece was only an effort to place his people in this country, and he accomplished the task. When all the opposition was over a great change was given the people of Greece, and the glory of

the people began to appear in a few years afterwards. All the cities were embellished and enlarged, and some were torn down in order to make better cities. Lost arts were found, and the nation became one of the most glorious in history.

Who can suppose that in the building of Athens after the old city of the Greeks was torn down, a copy of Persepolis, the home of Xerxes was made, and that all the greater buildings were fashioned after the great buildings of the old Persian capital. In all the cities of the Grecian Islands, a copying of Persian cities was made as fast as old cities were rebuilt or new ones were given construction. A great number of wonderful operations by the followers of Xerxes and their descendants was performed in giving Greece its cities and orders of society. The condition of society was wholly changed, and the people were caused to acquire the arts and skill in artistic work of the older nation.

A considerable description of the progress of the Grecian people after the so-called invasion of Xerxes is found in the history of Greece, but a particle of explanation of the cause of the progress is not given. All the better scholars of our country, and of other countries, have endeavored to find a cause for the sudden advancement of the civilization of Greece, but every effort has failed, and the cause is still a great mystery with the teachers of history. Our explanation is quite satisfactory to one who is not bound by an opinion of a historian or a church teaching, but a scholar of these classes at once rejects it, and merely because a bigot's opinion or a church claim is to be overthrown if it is

accepted. A church is certain that only one exodus of consequence has occurred in the world, and that it was from Egypt, and that the affair was a miraculous work performed by the command of God. The scholar is put to shame if his long-accepted account of what was done by Xerxes and the Grecians is to be overthrown. Both classes of teachers will prefer to give the falsehood as long as a people do not condemn them for failing to give our comment acceptance or an examination. This miserable deception and degrading performance of those whose duty it is to search for facts and give what is believed to be the truth to those they are teaching, is, in every school and college of the country carried on, and it is never stopped until the community for whose benefit an institution of learning is established has acquired the facts from others than teachers in such institutions, and by their own efforts. When it is plainly scandalous for the school to longer teach an old falsehood, a fact is put in its place.

We ask our readers to carefully search for the particulars of the so-called invasion of Greece by Xerxes, and to note all the consequences of it. The search will disclose the finest chapter in the history of Greece, and the most instructive one.

The old nation of Persia was given the small country and a part of Macedonia. All who were willing to undertake the march from the plain of Persia to the pretty country on the Mediterranean were assembled, and the march commenced. Xerxes, instead of being a foolish and vain monarch, as a scholar claims, was one of the most intelligent persons of the

nation, and as brave as he was intelligent. In a couple of months the immense mass of people were in Asia Minor, and in another month they were in Greece. The whole number exceeded six million, and the men capable of bearing arms were but a portion of the horde. Over three million were women, children and men of considerable age, who could only assist in a march. The first thing performed after getting into Greece was to divide the horde into small bodies, and give each portion a direction as to what part of the adopted country they should go to for a dwelling place. When all was ready an advance was made in all directions, and in every part of the country except at a few cities in the lower part of Greece the people consented to the dwelling of the Persians with them, and in the few places in the southern part of Greece, where opposition was made, the cities were taken by force. The people were driven out and the Persians occupied their dwellings. At Plataea and Mycale the contests were but attempts of the Grecian people to take possession of the cities in possession of the Persians. A victory was merely obtaining a control of the place.

Herodotus was but a boy when this invasion of Greece was made, and when he wrote his history of the affair he was guided by a few fragments of memoranda of the operations and a few traditions, or, what is better, a few recollections of the events by the people of the generation following the invasion. Nothing is in the history to contradict what is now given, but a great deal to confirm it.

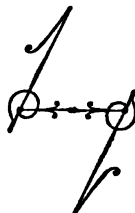
The old nation of the great plain of Persia was all

destroyed by this mighty exodus of its people and the operations of famine and beasts upon the few remaining in the country. A direct destruction of those still in the country followed the exodus, and an Arab became the possessor of the country. He is there to-day, and the whole population is in a more degraded and wretched condition than any people of the world possessing any civilization. It is one of the finest parts of the globe, and when it is again in the possession of a good people, it will be more delightful than ever before. A splendid example of the judgment of God upon a people who were willing to be a community of immoral and disgusting practices was the destruction of this great nation. As complete a blast of the people as was given the other nations of the race was performed, and no people was permitted to come and again pollute the land. On many parts of the country a monument of the glory of the old nation is standing, and it is but a grand indication of the doom of a people who will endure a most wanton and useless existence when a better condition is possible with them. Every column and block of stone that is above the sand of the plain is informing all who see it that the world is created for a dwelling of progressive and useful people, and that when one is giving lust and idleness a practice, it must be swept from the earth. In every corner of the land there is a great amount of good soil, and in the mountains and soil a great quantity of gold. A population of many millions can exist in the country and be as comfortable as a people can wish to be.

We can now advance a step in our work of giving

description to the control of a people by the Creator directly, and through a better instrument than a mortal mind. The few civilized nations we have described were all that had existed on the globe before a savage of the forests of Europe became civilized. Only a following of the experience of the Spanish and Roman nations is wanted for a completion of what we intended to offer upon the control of the people of the Caucasian race. This part of our work will be performed in our coming chapter, and then we can discuss the development and control of the Gothic race—the European people. Following this will be given the description of the present condition of the smaller races upon the globe, and what was intended by their existence. When this task is performed, we are in a position to discuss the construction of the human and animal body. In this work the following of the performances of a current of the will of God will be accomplished, and it will be what is more convincing to the reader of the fact that the power operating is but a part of the Almighty.

After the discussion we will give an examination to the world of spirit objects.



CHAPTER XXII.

Colonies of Spain and Italy—Progress of the Spaniards—The purpose of the nation—What bull fights were for—Influence of cattle raising on the people—Soil and climate—Intelligence of the people—Influence of the church—Spaniards prospected a world and discovered unknown countries—Mohammedan conquest—Its check in France—Purpose of the Arab coming—Purpose of their expulsion—Early Caucasian colony—How they occupied the country—The escape from beasts a blessing to the people—Roman conquest—Its purpose—Cause of Spanish decay—Purpose of the Gothic conquests—Future of the nation—Roman nation—We cannot uncover all the important facts for a want of historical proof—The facts would not be accepted—Origin of the nation—But little is found in histories—No complete history of periods beyond the middle ages possible by mortals—A spirit can give it all—Jews obtained that history from a spirit—It would not be accepted now by the people—The stone on the campagna—Cause of their being there—Cause of the different societies of the peninsula—They were one people and all came from Africa—The great nation was the development of all the societies—What a history will be in the future—Change in the character of the Roman people—What caused it—The cause of the falling to pieces of the empire—Consequence of killing ferocious animals in the amphitheatre—What the people became in the later period of the empire.



OUR task is now to observe what took place with the Caucasian colonies of Spain and Italy after their coming into these countries. Of course only such operations as will disclose a control of the people, and a destruction of a portion

of them when they were unfit for an existence, can be given in this work. Great and glorious nations were these separate people in after years, and their experience occupies a couple of the most interesting and important chapters in the world's history. To one nation was given the office of filling a corner of the continent with civilized people, and prospecting an unknown world, and giving the surrounding country an assistance in getting food and articles of use in all departments of the people's affairs. To the other was given the office of advancing the civilization of the whole continent of Europe, and all of Asia and Africa, where a white people was dwelling, and putting an end to degradations where a power of nature was insufficient.

In Spain a wonderful means was employed to continue the people in the country, and it was the practice of giving bull fights to the different communities. All that this practice was for was to furnish a great amount of animals of the bovine species to the country, and cause their destruction among the people. In Spain the soil in many places is very poor, and in summer dried to a dust, and a considerable portion of it is too sterile for any fine vegetation, and without an inducement for the people to stay upon it beyond what the soil can produce, there would be an abandonment of a great portion of the country.

A bull fight is a great delight to the people, and in raising cattle for a plenty of bulls, and cows for their milk and food, there is a means for continuing the people in the country, and at the same time to give the people a character or degree of intelligence they would

not otherwise possess. A splendid surprise is in store for all people who are supposing that the practice of bull-fighting in Spain is the cause of the want of advancement of civilization in the country. A people are there who are actually more intelligent than any in Europe, except a small portion of the communities of the better nations. There are more very intelligent people in this country, according to the number of people, than in any part of the world, except a few states of the United States.

A church is the sole cause of the want of employment of the intelligence of the people, and the fact can be seen in the absence of all public institutions which can give employment to an unfettered intellect. All institutions of learning are but agencies for cultivating a worship for the Catholic church. A hospital is calculated to put all its inmates under obligation to the church. The government is but a factor for causing people to accept a church worship, and to prevent the people occupying themselves in any way that will destroy the power of the church to control them.

Our comment on the condition of the people is but to show what a great practice of breeding and killing of cattle in the country was for, and it is to be better seen still in the comments that will follow. For a thousand years old Castile was a great power among nations, and it was capable of giving the world a prospecting. It was the principal maritime nation, and it was the intelligence of the people that enabled them to find nearly every part of the unknown world.

When the people were in a more powerful condition,

they were asked to permit no church of the Christian religion to come into their country. A conqueror was on the soil whose skin was dark, and a turban was on his head. A giant of the Mohammedan church at Damascus was his commander, and the people who were not of Caucasian origin were all driven from the country. A pursuit followed, and when the country of the Caucasian was passed a check was given the advance. On a plain of France, near what is now Poitiers, an army of Goths met the horde of the Mohammedan religion and crushed the mighty force. In a few centuries the Mohammedans were driven out of Spain, and the Goth assisted in driving them out. When this was accomplished the Caucasian people were again masters of the country, but a blood of the Goth was well mingled with theirs. Since the deliverance of the people from the Moors there has been but a decline of the nation.

The great lesson to be learned from the experience of the inhabitants of this country is, that while the people were but a colony and under a good government they were prosperous and moral. When they became corrupt and immoral, they were destroyed. A destroyer was at hand when the sins of the people became flagrant. At first the nation constantly increased in power and population and wealth, and when idleness and debauchery were their habits to a great extent, the destruction came.

A conquest of the country by the Arabs, commonly called Moors, was but a prevention of any further decay of the nation. As fast as a better civilization than the Moors possessed was obtained by the Gothic people of the adjacent country, a removal of the Arabs com-

menced, and every step taken in the expulsion of the Mohammedans from the Spanish country was in time to improve a condition of society. A better picture of a progress of a civilization than this expulsion of Mohammedans from the Spanish peninsula cannot be found in history.

This fine and important corner of a great continent was peopled by the exodus of Caucasians from the coast of Africa before a particle of civilization was acquired by the savages of Europe. A small nation came into the country and brought with it a few domestic animals and a plenty of personal implements. Jewelry and money were plenty with the people, and the only objects wanted were buildings and food. A pretty woman and a weak man and beautiful children were compelled to sleep on the ground and wait for a house of wood or stone to be built. The houses of stone were but boxes of blocks and slabs of rocks, and the wooden dwellings were only square enclosures with poles across their tops for a cover. A complete salvation from wild and ferocious beasts was accomplished by the coming into the new country. A howl of a lion or leopard could not be heard, and a blessing was the deliverance from such dreaded creatures. No deprivations given the people by a coming into a wholly uncultivated and uninhabited land could be considered more dreadful than the existence among lions and leopards, and a paradise was a safe existence in a wilderness to the worn and homeless comers.

The growth of the colony was quite slow, and because the climate and surface of the country were op-

posed to the people of such development as the comers possessed. A considerable clearing of forests was necessary, and the soil did not yield fruits such as the people were getting on the shore of the sea in a warmer climate. In a new country a great many obstacles are to be overcome before a great advancement of the people is possible, and it was as much so in the days of the beginning of the Spanish and Italian nations as to-day. A considerable development of the nation was accomplished by their own effort, and when it was spread over the whole peninsula, a Roman army came and took possession of the country.

The war was short, and its purpose was to assist the advancement of the nation. Of course this was not what either people supposed, but it was as much the fact as any control of an object by a power of creation. In fact all the conquests of other nations by the Romans was for a further advancement of civilization, and, notwithstanding the apparent destruction of some of the civilization of a nation in some places, the consequence was in time a greater spread of a better civilization.

In Spain a great many factions existed, and a species of internecine war was carried on. African armies could invade the country and make a whole district a camping ground. All the industries were in a great measure retarded, and the people were unhappy. A conquest by the Romans at once destroyed all such obstacles to the progress of the people, and the people became wealthy and prosperous.

When a practice of licentiousness and idleness was

with the inhabitants the destroyer came and destroyed the bad practices. When the destroyer of the people's independence could not advance their condition, the coming of a Gothic nation, who could, took place, and when these comers were no longer necessary in the country the original race obtained the control of their affairs again.

The nation to-day is composed of the descendants of the colony of Caucasian people who came into the country when the whole of Europe was a forest, and a civilized person was not on it. A small amount of the Arab blood is in the veins of the people, and so is some of the Goths. All the blood of other nations is to be got out of the people, and the dwellers become a Caucasian community wholly. The country is allotted to this race and it is ever to be theirs. A splendid change is going on with the people, and it will be a glorious future for them. A change is getting rid of a superstitious church and giving better teaching to the children of the country. A beautiful people are then the nation, and a particle of obstacle to their well-being will not exist.

In what we have to offer upon the Roman nation there will be at every step a surprise for our readers and the fact described will be a matter that cannot be obtained from any history of the country written within the present century. We can offer only such data of the nation's existence as will afford a glimpse of a control of the operations of the people, by a power greater than the people's and for objects wholly unobserved by the actors in such affairs. The commence-

ment of the nation has been described, and it is of no consequence to give it in any greater detail. A decampment of the people of Africa, of Caucasian origin into this peninsula in order to escape from destruction by ferocious beasts, was the origin of the wonderful nation. The period of their coming was about the sixth century before Christ, and during the later period of the monarchs of the Jewish people. A complete description of the people is found in the writings of several historians who were able to see a copying of the habits and appearance of the older Caucasian nations in the habits and appearance of the Romans as far back as their history could be followed. Every search for their history has revealed these facts, and only a speculation as to their origin has followed the discovery. A want of knowledge of the origin of any of the white nations of Asia, Africa or Europe was the cause of the absence of knowledge on any question of history when the commencement of the people or of their language was a part of the inquiry.

In a better way of obtaining history than now employed, a people can acquire a complete uncovering of all the past experience of the civilized nations and be sure it is correct. The Jews obtained their histories of the past by a spirit offering of the facts, and a particle of the history given by a spirit and printed in a Bible without alteration by a church devotee cannot be disputed, and no scholar pretends that it can be.

In giving our description of the events of a human family beyond the reach of, or not given in a common history, we are obliged to confine ourselves to the im-

portant matters of which some evidence can be found in the situation and habits and present condition of the people. To advance what no discoverable facts will confirm would be a waste of labor and a detriment to our work. We are in the situation of a prophet who was stoned to death for giving a word of wisdom to a pagan people, and only a better society than that which permitted the head of a good person to be crushed in a public place by stones from the hands of its teachers, is giving us a shelter from a stoning by the present teachers of the people. Our work is but a trifle of disclosure of the past experience of the human family, and because we are still in an age where a discovery of what the people cannot comprehend, is a certain condemnation of the discoverer.

On what is called the *campagna* of the Italian peninsula there are blocks of stone, and often considerable piles of them. Some are quite rough, and others are considerably hewn. All over the small plain the blocks are found, and occasionally a considerable quantity of exquisitely carved marble. The cause of the existence of the sculptured marble is found. The pieces are only a consequence of the building of a pretty dwelling of a Roman nobleman, or some public work, when a mighty people were walking the Appian way or a street of Rome in a toga of silk and on a sandal of hide. A ruin of the beautiful construction was the placing of the pretty sculpturing far out on the plain.

A cause for the heaps of other stone all over the land has not been found, and a foolish speculator has occupied the absence of knowledge by declaring that the

city of Rome once occupied the whole *campagna*. A speculation is always the substitute for a fact.

When the original nation was only occupying the unwooded part of the country, a dwelling was made of stone, and the stone was obtained from the quarries in the Apennines. All over this then beautiful and fertile plain a cabin of stone was built for a home of the decamped Africans. As many as a million people were in the country, and every plain that was open and fit for cultivation was occupied by the people. The different societies called Etruscans, Iapygians, Samnites and Italians, and more whose names are not given in history, were the different occupants of the several small plains or basins on which a forest was not standing, and which furnished fine opportunities for a portion of the comers into the country. Only this simple fact is wanted to completely satisfy a competent person of the cause of the several communities of ancient Italy, whose origin is a great mystery to the historian. Only the fact that the people were of the same race, and possessing similar habits of existence, can be found in any comment upon them.

The broken-down cabins of the original Italians on the beautiful flat along the Apennines, are the stone, on which a world of scholars and a world of curiosity searchers have stared for many hundred years without getting a particle of idea of the cause of the objects. On every plain of the peninsula there are similar piles of stone, and what are not at the top of the soil are under it.

From these several communities of Caucasian emigrants from a shore of Africa the great nation of Rome

developed. The purpose of the people was the grandest of any given a nation, and it was completely fulfilled.

A splendid chapter in the scroll of a human family's experience is the history of this people. It is almost incredible. It is not in any great measure comprehended. It is still to be written as it was intended a people should see it. Our comment is but a unit in the compilation of the acts of the nation, and it is not intended for a history of the people. It is to show who was controlling the mighty power and giving a world a conquest and advancement of its condition. A better person will in the future complete the uncovering of the actual purpose and operations of this great people and the coming generations will then be blessed with a teaching of a mortal experience the like of which has never occurred on the globe, and never can occur again. A greater teaching, of course, is a competent uncovering of all the experience of the human family, and this is, in a day to come, to be the boon of the living nations.

In our day a competent chronology is kept of the facts of a people's experience, but a purpose of the facts is not seen, and the coming age is the opportunity for the uncovering of the purposes. When a wiser control of the people's affairs is possible by a government, the necessity for a description of the purpose of an event will be seen, and the description will be but a part of the chronology of the people. From the period in which a prophet of Palestine was getting a history of his people, and a bit of explanation of the history of creation from a spirit teacher to the present day, a people have been able to note and continue a chronicle of the more im-

portant operations of nations and persons. A few facts were noted of the first centuries of the period, and more are given of the intermediate centuries. To-day all of consequence are kept. A person is not on the earth who can supply the absent history of the periods in which an imperfect record of events was kept. A person is never to be able to get the facts of his own will or capacities. The information is what only a dweller of the sky can give, and it is to be obtained from one. Our pen shall offer a portion of it, and it will be given acknowledgment by our commentators.

When the Roman nation was a growing community and only capable of conquering the obstacles to its complete unfoldment and occupancy of a part of the world assigned to it, the people were not concerning themselves with other nations. After a complete development of the nation was accomplished, it was assigned the task of advancing the civilization of all the others whose condition could be improved. From this point of the existence of the people a conquest of the whole civilized world, where white people were the dwellers, and all the people of the continents of Europe and Africa, where a part of advancement of their condition could be accomplished, was the office of the people, and in every instance of a conquest of the nation there was an operation wholly beyond the power of the people if unassisted by a spirit-guide and adviser, and a performance the purpose of which was wholly beyond the knowledge of the commander of the people for whose glory he was acting. The nation of the peninsula was never more numerous than it is to-day, and there were several who were conquered by it as numerous.

A defeat was but a warning to be better prepared, and it was always a lesson. A complete change in the disposition of the people occurred after they were in this country, and a change was produced by a dwelling among the animals of the country of a ferocious and cunning character; such as wolves, bears and panthers, and by the destruction of lions, leopards and tigers in amphitheatres. A ferocious people were the Romans in the later period of their existence, and in the earlier periods they were considerably cruel in their practices with other nations. When the animals of the country were all destroyed, the ferocious beasts of other countries were captured and destroyed in the amphitheatres of the cities. In this dreadful practice a cause for all the horrible cruelties and outrages of the people upon their prisoners and criminals and upon each other is found. The cause of the destruction of the nation is also to be found in this giving of the souls of the worst kinds of beasts to the atmosphere of the greater cities. When the operation of converting beasts into people is comprehended by a community the cause of the decay and fall of the Roman empire is fully observed.

All that occurred to give destruction to the great nation was the conversion of the beasts of its amphitheatres into people. The people were, when this was performed, but ferocious persons and without capacity for a proper condition of society or government—a prey upon themselves and a prey for a more concentrated power.

In the following chapter we will commence the following of the operations of this nation, and give a de-

scription of the purpose of the operations. A splendid page of a spirit accomplishment will be offered. It will be in peoples' minds when the work is in the language of the Chinese and in the speech of nations who are to-day but savages. It will be read when a barbarian is not on the globe, and it will give delight to human beings when a control of society is wholly by a spirit official.



CHAPTER XXIII.

Commencement of the development of the Roman nation—Army made better—Control of the conqueror by a spirit—Excuses for a conquest found—First conquests—What followed—What conquests were for—Consequence of control of Greece and Macedonia—Advancement of civilization of the Goths in all Roman conquests of the people—Extent of the empire—Purpose of the placing the civilized world and Europe under the Romans—What followed the partial control of the Jews by the army of Pompey—What the Arabs gained by the Roman control of these communities—A literature given all the countries as a consequence of a Roman authority—A Roman government placed a church of spirit teaching in all the conquered countries—Astonishing calculation a part of the work of giving the people of Rome a control of the civilized world—Where the church will yet go—What kind of a church will follow—What the Christian church has accomplished—Choice of the Roman people as a means of giving the church an establishment—What closed the books of the Old Testament—What was started at the Italian nation when a spirit teaching among the Jews was suppressed—Why an instrument for again giving spirit teachers was obtained in the Jewish country—It was found when the arm of Rome was around the people—The good instrument was protected by a Roman influence upon the Jews—After the advent was passed the Jews were destroyed—Why—What prevented their destruction from occurring sooner—Jews would not accept a good Messiah—A world is to behold the cause of a Roman empire.



GRAND work will be a following of the development and operations of the great Roman nation. It was the greatest of all powers in the past, and it was the conqueror

of a whole world of civilized people of white complexion and of a great many Arab communities, and of the savages of Europe. The first step was the preparation of a splendid army, and in the organization of the force a great deal of the means for a conquest was obtained. During the consulates of the Republic a considerable change of the army organization was made, and when it was completed Rome possessed the best army in the world. Within a century the conquest of the world commenced. All the communities of the peninsula were united and a coalescence was a union of strength in a short time. From the commencement of an interference with foreign people there was a victory assured, and a temporary repulse or even defeat was but a cause for a more determined attack. A spirit guidance and control of the conqueror and government was the inspirer of the conquest and the guarantee of success. No person of the nation knew it, and no one was able to discover why so much determination existed to obtain a conquest of all other powers. It appeared to the people that a Roman was the proper controller of all nations.

A cause was given for every step taken, which in each instance was to the people of Rome but a mere provocation and a challenge to war. All obligations for continuing at peace with the other nations were given a dismissal, and the war commenced in great haste. No nation could stand the attack longer than was competent to render the Roman victory a final conquest. The great army was constantly in motion, and it fell as a bolt of lightning upon every people doomed to be conquered.

The first conquest of a foreign country was the taking control of the great islands of the Mediterranean. These gardens of the beautiful water were in the possession of the Carthagenians and they were but partly appropriated to the great use they were intended to be for a good and very intelligent people.

A desperate contest for the Island of Sicily was carried on in which the Romans were given an experience in besieging a community and persisting in a war of conquest. All the others were taken with little opposition. When all the Caucasian countries around the peninsula were in the possession of the nation, an extension of the territory of the people toward the north • was begun, and it was completely successful, and a plain as great as the peninsula was obtained. It extended from the Alps to the body of the Italian country. While this was being accomplished the nations of Greece and Macedonia were conquered and these countries had arrived at the completion of their progress.

A decay was actually begun in the upper country and it would have been the case in Greece if a conqueror had not placed a portion of the people in exile and compelled the balance to assist in spreading civilization. A double accomplishment was obtained in these conquests; one was the scattering of the cultivated people of both countries over all the countries of the East where a people were able to acquire a literature, and even causing some to come and teach the Romans in the arts and philosophy of the better developed people. The other accomplishment was the strengthening of the Roman power, and giving greater armies to the nation.

A still better accomplishment, perhaps, was the extension of the civilized people toward the center of the continent. An attempt to get beyond the control of the Romans by the people of Macedonia was an advance into the more northern countries, and in this operation the whole of the mountainous portion of the continent which is now Servia and Bosnia, and much above it were peopled by civilized beings. The consequence of a spreading of the Grecian and Macedonian scholars over the whole world then occupied by civilization was giving a school teacher to the Arabs and Jews, and the Romans themselves. After these nations were added to the Romans, a conquest of all the good portions of the continent was possible, and the great task was accomplished.

Spain, which had been but a nominal province of the growing power, was finally conquered and given a good government and great progress. Carthage was finally conquered by the capture of the old capital, and every country possessing civilization east of the Dardanelles was in the possession of the Roman nation. The partial occupation of the great country at the base of the Alps became more complete, and it was gradually filled with civilized people. The great countries of the so-called Franks and Gauls, and Britons, which are now France, a part of Germany, Switzerland, and all of England, and part of Scotland, were taken under the Roman government, and a most prodigious advancement of the civilization of the countries was made. A general spread of civilization was made in all Europe above the Alps and to the coast of the Atlantic, and as far east as the

Rhine and the course of the Danube to the middle of Hungary, and above the Danube east of this point to the southern border of Poland, and east as far as the Dniester river in Russia.

A completion of a control of Egypt and all the countries of Asia that were in the possession of Caucasians or Arabs, was the final conquest of the great peoples of the world who were west of the Tigris and east of the Atlantic, and between the desert of Lybia and the Grampian hills of Scotland, and the present southern boundary of Poland.

Of course we are not pretending to give any considerable history of the great people, and we have no purpose for a history in this work. It is barely to disclose the purpose of the people by pointing to its operations that we are giving a comment upon it. A purpose of a people is always its accomplishments, and in this fact all the purposes of nations and communities and individuals can be found. One purpose barely was the object of the great power, and that object was the placing of the whole country of the western hemisphere, where a wise people and a savage were existing under the control of the good people.

The purpose of the control was to give civilization an advance all over this portion of the globe, and the object was completely accomplished. When no more advancement of a people could be obtained by this control, the dismemberment of the power began, and the conquered communities were left to advance themselves. All did advance except those in Asia and Africa, and in these countries no greater advancement was wanted. A

destiny of their people was accomplished, and no further change was permitted. All over the great empire a use of arms and implements of husbandry, and the means of obtaining an education, were acquired, and a taste for literature cultivated. A seed of a scholastic pursuit was sown in every community, and it was planted in good soil in all places where any further advance of the people was intended. Even in Arabic communities a letter and information as to the proper method of constructing books and of the way to keep a record of the people were given to the inhabitants, and all such people have since been able to write their experience and keep it, and give their own people a school, and collect and codify a considerable amount of the facts of the experience of their predecessors. The Arabs were prepared for a spirit teaching, and which came in the form of a Koran and the preaching of Mohammed.

A church of spirit teaching that was given the Jews just before the Asiatic and Egyptian countries were completely controlled by the Romans was placed in every country of the dominion of the great power, and the establishment of this church by which a pagan worship was abolished in every part of the world, except in China and India, was the great and final triumph of the conquering Roman.

Look upon the mighty picture, good reader, and behold a small nation in a peninsula of the Mediterranean acquiring a control of the whole civilized world, and of all people on a hemisphere capable of advancement, and giving the whole dominion an alphabet, a commencement of literature with a good letter, making every people

prosperous and more civilized, and then placing a church of a spirit construction upon every part of the land, and causing all the idols of the pagan worship to be broken!

When can all this accomplishment of a people be fully comprehended, and when can a people of any country get a good idea of the control of this stupendous power of a single nation? Can a person ever comprehend that in the gigantic accomplishments of the Romans there was but a performance of a purpose of a spirit person, and that without such a spirit commander in a world unseen the work would never have been given a commencement?

We are now prepared to give a description of a calculation for a conquest of the world by a single nation, and in the facts given, if we are correct as to them, there can be seen the most astonishing plan of a spirit power to give a single worship to a whole world of people. We intend to say, a whole world, for it is a fact that all the countries of the world with any civilization have or will have accepted the Christian advent as a teaching of a human family before they are given destruction.

A missionary is giving it to savages, and a conqueror is giving it to the Hindoo. A conqueror will give it to the Chinaman. An Arab is to get it by an alteration of the Koran. When it is quite over the world, it is closed and a still greater teaching by a spirit is given. The commencement is when a perfect description of creation is given, and the final advent is a disclosure of a spirit people.

A great amount of advancement of the civilization of nations was accomplished by the institution of the

Christian Church in the conquered countries of the Roman Empire and in Rome itself, and it was the charitable side of the church that forwarded the condition of society. A softening of the disposition of persons, and cultivating benevolence among individuals and giving a means of settling disputes by arbitration and fixed precedent were all the accomplishments of a Christian Church. So was a destruction of idolatry and the practice of polygamy in all the communities of a Christian worship. A species of control of governments superior to the conduct of monarchs was another accomplishment of the establishment. A belief in a single God was another, and a practice of giving a people a rest one day in a week was another. Only the Jews were giving this command obedience when the Christian Church was constructed. A better regard for the obligation of marriage was another good consequence of the religion. The best of all the efforts of the church was to give a control to a class of people who would be a bad people if not controlled by some power which they were fearing.

When the Roman nation was commencing to unite the societies of Italy into a single nation a closing of spirit teaching with the Jews was commanded by the priests and government of their country. A great church was wanted that could give a spirit teaching of the past and a better one to come to all the world, and a small nation in the valley of the Tiber was chosen as the people to give this church to the world. About four hundred years before the advent of the Christian teaching, a priest, assisted by a monarch, was putting a

stop to the getting of spirit communications by the good instruments among the Jewish people. A closing of the great practice of inspiring men and women by a spirit of great wisdom and great love for the Jewish people, was the tocsin for the coming of a better advent and a still greater coming in the shape of a conqueror of the civilized world. A use for a spirit-teacher among the Jews was closed, and because the people were so degraded and priest-ridden it could not be accepted or comprehended. A clearing of the degradations and a construction of a better people were necessary before any more good offerings from the sky were of use.

A people of Italy did not possess a good instrument for getting a spirit communication in a way to satisfy the community it was a spirit. Because they were without such an instrument one was chosen from a Jewish community. He was selected as soon as a Roman hand was on all the people of a Caucasian race, and upon all the Arab communities of the world.

In the advent of the wisest and most beautiful teaching of the world up to this day, there was given an instrument of wonderful spirit capacities a whole lesson for a people for a period of the future of two thousand years, and it came when a control of the Jewish nation was partly in the hands of the Roman monarch, and when a Jew could not completely suppress the thoughts and advice given the people. A coming of a Roman soldier to a most degraded and utterly abject people in Palestine and giving a faction of this nation a chance to suppress the outrages of another faction and give a bit of security to life and property, was the

tocsin for the return of a spirit-teacher. A spirit came, and the whole Gospel is the record of his acts. An arm of a Roman government was around the country, and in the pale faced prophet who was daring a mob and giving astonishing truths to the horde of suffering and sick people, a chance was offered for a spirit's words to be placed on every altar of a civilized world and spoken in tones of thunder from the cannon of the great nations and described in the dialect of a pagan and savage, in every land of a pagan and savage population, and have them all worshiped as a voice of God spoken to a people of flesh and blood.

When a small community in the little plain of the Appenine base was wanting all the communities of the good peninsula to join them and become a splendid nation with one government, a spirit medium in Palestine was stoned for uttering the word a spirit whispered in his ear. The book of Malachi was the last whisper of a spirit to a mortal that was given a place in the Bible. From the giving of this book to the coming of a Roman with helmet and spear and sword to the place where all the good books of the Bible were whispered in the ears of good instruments, a priest and monarch were stoning all such agents of a spirit-world and putting a lie in the mouth of every teacher of a synagogue. As one gift of a people was being most wantonly prevented by a power of mortals, another was coming into existence at the center of a continent, and the power that crushed a spirit advent was itself crushed by the rising work of a spirit control on the other continent.

Only the want of a good and capable community at or near the wicked acts of the pagan priest and monarch, prevented the destruction of the wrong-doers long before.

A nation must be prepared for the work, and one that could complete the establishment of a spirit teaching in the world of humanity.

A fearful doom was upon the priest and the king who were so willing to destroy a better teaching than they could give. It came slowly but it came in time, and every guilty head was smashed by a better instrument than a rock.

A description of the destruction can be found in the conquest and slaughter and dispersion of the Jews by a soldier of the great Roman power.

We can follow the consequences of the spread of a Roman people when we are through with the operations of the nation in the country of the Jews, and it will be another astonishing chapter in a Roman's experience that will be disclosed.

In Palestine a Jew was wanting a Messiah, and he would not accept one if it did not come from the sky in a chariot of gold and jewels. No good Messiah could come from any other place, and one could be of no value if it was clothed in flesh and blood. They could not accept a spirit of a Jew or a word of one. No substitute was possible for a God of more than human display and power. When the coming of a prophet of more than human wisdom and power was announced, the priest and monarch and mob were frightened, and they attempted to destroy the Messiah. The whole com-

munity of pagan worshipers became frantic with fear and anger, and the priest and beggar and Pharisee all combined to put the wonderful teacher to death. A Messiah in the character of a prophet, whose wisdom could not be disputed, and whose description of the wickedness of the people could not be forgotten, was a hateful comer to the whoremongers and deceitful and rotten priests, and the idolatrous horde whose lives were a sickening practice of lust and idleness.

When such a teacher was among the Jews, a cause existed for a wish on the part of the people to butcher the person. A butchery was performed, and it was a work of a Jewish church. The whole community was guilty of the murder, and a page of Jewish history was closed when the good soul of the slaughtered mortal passed to a heavenly sphere. One day only was to pass before a destroyer of the whole community should come in the character of a Roman army.

This advent of a conqueror with an army capable of subjugating the country was another spirit gift to the Jews, and his prophecy was the promise to place Jerusalem under a foreign government and give destruction to one-half of the people. The prophecy was fulfilled, and when it was, the Jews were in graves and in exile, and what were not dead or driven from the country were as slaves under the conqueror's soldiers.

Between a call of Pompey to place an army at the disposal of a leader of a faction of the Jewish people, and give the country a peace and security for life and property, and the call of Vespasian to complete the security for the people by a greater army, a boy was

born in a stone dwelling in a place called Nazareth. It was a precious child, and a glory shone on its forehead and around its mother when it slept upon its parent's lap. A God of a universe was calculating for its security, and a spirit of a Jew who was walking in sandals upon the Roman highways a few years before was guiding a conqueror in his coming to picket the tetrarch with brave and well-armed soldiers. The good Jew was one who was wanted in Rome when the people of Judea were a horde of wrangling malcontents.

The spirit of the person obtained the guard, and a suppression of bloodshed and violence in his country.

The guardianship of the Jewish faction, and of all the country, and of the home of the poor parents, was a protection of the Messiah, who was to give the last message to the Jews, and one that was to be given to all nations of the world. As certain as a heaven is smiling upon the plain of Jordan, a Roman army was placed in Palestine, that a splendid boy, whose organization could be employed in giving a better teaching to the world than it had ever got, might be saved from destruction and permitted to perform his mission.

All that the grasp upon a portion of the Jewish nation was for, was to give protection to the inhabitants of cities and smaller places, which was not to be had if a foreign power could not be added to that of a leader of a faction.

What a splendid performance of a spirit power was this placing of an arm of a conqueror over the shoulders of the parents of a prophet when the people were without a particle of protection from a band of infuri-

ated and utterly reckless persons in the city, and when all authority of government was gone! As soon as the people were quiet and some government of the nation was acquired, the babe was given birth, and the parents given the means of nurturing it.

When the advent of spirit teaching through the splendid body was closed, and the damnation of the pagan church placed on the people by the destruction of the exalted prophet, a completion of the Roman conquest was performed, and the whole Jewish nation destroyed. When the generations of destroyers of the prophets were in their graves, their posterity were made victims of a curse of a spirit world, and the people were butchered, scourged and put out of the country. Such was the penalty of a nation who were so degraded and so barbarous that a class of its people who were the better organizations and capable of obtaining a communion with the angel world, could not dwell in it and practice the reception of a spirit inspiration and spirit assistance.

When the wiser people of the world were putting the degraded Jews to death and extinguishing their nation, they were preparing a way for an acceptance of the gospel a Jew was cursing, and for which the prophets were slain. All over the vast Roman domain a law and a command was placed upon the people, and the property and lives of persons were given a bit of security. Only a condition of society that would permit a gospel to be preached, and a community to observe it, was intended when a Roman conqueror was placing a picket upon the highway and street of a city, and in a garrison of a conquered country. A preparation for a church and a

construction of a power to preserve it was a part of the purpose of the placing of people of all civilized countries under a common power, and making the people observe a person's natural rights.

Splendid people were compelled to cast aside a pagan worship and break their idols. Savages were given a help in acquiring civilization, and those who were too brutal to become civilized were destroyed. Pollution of the women and breeding of pestilence by utter debauchery were stopped, and the degraded communities of all countries were given extinguishment.

Only individuals and small classes of people were defying a church command, or betraying a church precept. All the people were made to behold a degradation and desire to wipe it from the earth. A bad monarch was slain, and when a debauchery was the practice of a government, a better class of the people overthrew it, and when the government of a conquering nation was too degraded to be fit for a control, a progressive and magnanimous savage was authorized to destroy it and place a guard over its ruins. When the nation outgrew its evil condition the hand of conquest was withdrawn, and the people permitted to control themselves.

Our comment upon the purpose and operations of the Roman nation is closed, but we are to follow the experience of those portions of the people who were giving the other countries of Europe a civilization and continuing their hands upon such countries. We will give a discussion to such matters in the following chapter.

CHAPTER XXIV.

How part of the population of England and the continent of Europe became Roman—What gave the Romans control—How far it is now removed—Why Poland was dismembered—Condition of the people—Condition of the Russians—The Norwegians and Swedes—What they want, and what they emigrate for—Nature of the Irish—The future of the people—The church is to be destroyed there—Origin of the race—Good people when cultivated—The cause of civil commotions in England—A Goth against a Roman—Origin of the Gothic race—Magnanimity and courage of the people—They were always in a war with Romans—Why they massacred several Roman armies—Theodoric—Bonaparte's career—Who controlled him—What his operations were a copy of—Strange manner of protecting Turkey—The Turks were Caucasians—They have been given assistance by a spirit since—What Bonaparte's operations were for—Similarity of the person with Cæsar—Condition of Britons when under a Roman—Commencement of the overthrow of the Romans—What prevented the Romans still controlling the country—Advantages of a Gothic control of the country—What monarchs were Goths—The Romans dismissed when they could not longer advance the civilization of the country.



THE placing of Roman armies in all the European countries conquered by the nation, was followed by a dwelling of some of the Roman people in the countries. A great portion of the population of such countries in a century after their

conquest was of Roman origin, and the most cultivated and the controlling class was of course the Italian. When a conquest was perfected the control of all public affairs was continued by the Romans as long as they were able to maintain an ascendancy in the community. In the experience of the communities, a contest between the Roman descendants and the native people was perpetual, and it was never abandoned in one of the countries until a complete destruction of the influence of the Roman people was accomplished.

A destruction of the power of the Latin population was always accomplished when this portion of the community could no longer advance the civilization of the people. In England, and in Germany, and in Switzerland the Roman influence was destroyed long ago. In France it is but partly destroyed. In Spain it is but just begun, or what is better the Caucasian blood is acquiring a complete ascendancy over all the influence of a people who are descendants of a Roman and Gothic population. In Austria the Roman is still in the ascendant, and the church and government are but instruments in his hands for continuing a control of the people and constructing an aristocracy. There is no Roman blood in Poland, and none in Russia except around the Black Sea. Poland was butchered by the consent of a Roman monarch, because a Goth was the possessor of the country and had not acquired a control of the people sufficient to give stability to society and a power to resist a despoiler. Russia is to-day without a Roman in its government, and it is the best governed people in Europe. The ignorance of the people is still general, and the

government is compelled to employ a harsh means for their control.

When the people are cultivated the government will be a republic and the people freemen. Now, the portion of the people who are educated and possess property, are without complaint against the government and are willing to believe that a despot is a good ruler if he is a friend of his people.

A peasant is complaining of his lot because he is unable to perceive the disadvantage of ignorance in acquiring a property and desirable social position. The clan called Nihilists are but the products of the conversion of wild beasts into persons, and they are endeavoring to destroy all government. When a forest is cleared of wolves and bears for a couple of generations the Nihilist is not produced, and a peaceable, good people will fill the country. An eagerness to be what they cannot be and to destroy all control of society is the incentive for the Nihilistic war upon the government and a murder of a monarch or his subordinate. The only substitute for a government desired by this class is a chance to exercise vicious and immoral propensities. A Swede and Norwegian are only better cultivated Goths, and a want of patriotism is not possessed by the people or a desire to destroy the government. The only thing desired by these people is a better soil, and it is to find it that they are coming in great numbers to our country. All go directly to a prairie or other good land and produce all the people want for a living. None of them stop in a city, and there is not a person among the num-

ber who is able to become a destroyer of society or a government.

The Irish are only practicing a pursuit which is wholly foreign to their organizations—it is the supporting of a disgusting church. They have yet to discover what the nation was calculated for. In no period of their existence have they been given an exercise of their function among nations, and it is this fact or privation of a national pursuit that has in all periods given and to-day is giving them such discontent. A soldier is found in every Irishman and the bravest soldier of the world. An Irishman, with a weapon in his hands, is without fear and his bravery is yet to be given an opportunity for display which the people have never suspected.

When a church of the country which a Roman community of the peninsula of Italy placed there is without a pope, an Irishman is without confidence in its worship. A chance for people to see this condition of the church is being prepared, and it is about to come. The peasantry of the country is then liberated from a thralldom which he is to-day worshipping, and his club is raised to smite the impostor.

A church devotee of cultivation, a press with catholic purposes, and a horde of catholic landlords will attempt to save the church and put the paddy down. A quick destruction of every church of the catholic order is made, and every priest is dead or placed on a vessel for a departure from the country. A bit of this character of operation has been seen in the country within a year, and it is but the commencement of a church destruction in that country. The destroyers were

paddies who were without a pope. In one generation from to-day no paddy will have a pope, and the whole nation is free. The most welcome discharge of the enslaved people is at hand, and a pope of Irish worship will be a good and brave and most intelligent society.

When the Irish are able to become educated their propensity for a quarrel is abated, and instead of seeking a contest with clubs or fists, they want a world to conquer and a business to occupy them. Of course a worship of a catholic church is what an ignorant people of any country can adopt, but it is particularly adapted to a people who are wholly without the means of getting information for themselves. Such is the case with the uncultivated Irish, and the people are but slaves to the church.

The origin of the Irish was a bull dog, and the dog was indigenous to the country. The people are as much like the native Goths as the bull dog is like the mastiff, and the correspondence of the races is exactly like the correspondence of the species of animals. A bull dog's face and countenance, and habits and disposition and courage are in the Irishman, and these facts are as plainly seen as the person. When a considerable cultivation of the person is obtained the whole organization is adapted to a life of great tasks and great perseverance.

We can now discuss the consequence of a difference between the race of people given origin in Europe and the Caucasian race, and follow the contest between the two races in the countries where the Roman people became a portion of the inhabitants. In a country where

only one community dwelt, as in England, a contest was always between the Roman and Goth, and where there were other nations in the country, and capable of taking part in a war, as on the continent proper, a contest was also between the Roman and the Goth, but often between the community and another nation where a Gothic monarch was controlling the people and a Roman descendant controlling the other nation. In every case of war, with the exception of those made by Bonaparte, after a portion of the people were Romans, a combat was only a struggle for a control of the people between the portions of these two races. From the dawn of civilization of a Goth to the present hour a war more or less extensive has been carried on between the Caucasians and Goths of Europe.

In employing the term Goth we intend the race which had its origin in Europe, and which spread all over the continent from the Ural mountains to the Atlantic, and from Sweden to the Italian peninsula, and who were the people occupying England when it was discovered by the Romans. This race was quite different from the Caucasians, and its origin was the good dog called mastiff. On a plain at the base of the Alps, where the Roman first met the savages of the continent, a people were given origin whose heads and faces were as much like the head and face of the spaniel as they could be and bear a human appearance. The disposition that the dog possessed was in the person, and there was the same magnanimity. The propensity for subjugating all other people was a dog's propensity, and the practice of the savages of striking a foe at every side, and as often as

a sight of one was got, was as much like the good spaniel's as it well could be in a person's execution of it. A bravery almost beyond calculation was always present, and a magnanimity was as great. Every prisoner was given a chance for his life by being treated as a captured soldier should be. A foe whose disposition was to continue a war as often as a bit of chance of success was offered, was, if conquered, put to death as a complete conquest of such opponent. Several Roman armies were massacred because their defeat was but a temporary cessation of aggression. The capture of a city or camp by the savages was in other cases followed by the sparing of life and giving women and children a protection.

All the practices of cruelty by the Romans was abhorred by the magnanimous savage, and the most odious practice of putting people in an arena for a combat with lions and other powerful beasts was stopped when a Gothic monarch was the ruler of the fallen Roman people. Giving all proper credit to the monarchs or other controllers of the Roman nation, there was never so magnanimous a person on a throne of the country as the half-civilized and utterly illiterate Goth, who came and actually saved the wrecked people from complete annihilation.

This uncultivated person gave commerce a good condition and produced a great advancement in the cultivation of the soil of the country. He admitted all classes to citizenship, gave the church protection, and stopped all persecution for religious worship, and to prevent a Caucasian again controlling the country, he forbade any marriage or intermingling of Gothic blood with that of

the people of the opposite race. This is but one of a thousand of instances of display of magnanimity on the part of the Goths, but it is, perhaps, the most conspicuous. A child of every school should be given a description of the conduct of a semi-savage in possession of the Roman government and control of the old Roman nation. It is a splendid exhibition of a power of a controller of a universe to place a people upon a country who are qualified to conquer it and give it to coming generations in an improved condition.

We cannot disclose any of the philosophy of the operation of giving a dog a conversion into a person again, and it is unnecessary. The reader must obtain the information from a past chapter. Neither can we offer proof of the fact of the origin of the Goth, for our work is not to demonstrate a fact of nature. The use of a demonstration in our present work is but to prove that the Almighty is the power called electricity, and that this power is intelligent.

A contest between the Goths and Romans in the communities of Europe where the Romans were a portion of the inhabitants, can be described by the statement that all the wars of these countries when a claim to a right to a control of the people was the question to be decided, was a strife between these two races. These wars included all that ever occurred in the countries except those made by Bonaparte, and those made by him were contests between a Roman of Corsica, and the whole of the population of Europe, except that of Turkey. A scare is for you, good reader, and a monstrous scare! A Caucasian was the great destroyer of

the monarchs and nobility of the continent of Europe, and his controller was the spirit of the person who was destroying the barbarism of the Goths two thousand years before. What a copying of the great work performed by Cæsar was the work performed by Bonaparte.

A disgusting monarch was upon every throne in Europe, and a feudal lord was on every castle giving commands to serfs to dig a mote around a bastille and gather corn for a horse and cow. A degradation in the form of adultery and drunkenness was filling every palace, and the people were becoming beggars for bread and clothes. The tyranny of the despots was as ugly as those of the dark ages and a gloom of bright prospect was not seen by the people. A confusion of society was the condition of the French nation, and the property-holders were murdered as fast as a guillotine could be operated by skilled butchers. All order was gone and pandemonium reigned in the capital. Howling and frenzied beggars and destroyers of power and wealth were giving a street an appearance of one sacked by a conqueror, and all peaceable citizens were hiding in dungeons of stone and brick.

In the country prowling bands were burning the dwellings of the wealthy and besieging the castles. All over the country the descendants of the Romans were asking for an Agrarian law, and a tripartite of cruel and desperate consuls were giving direction to the waste of life and property. The people were occupied in imprisoning and murdering the old aristocracy, and the coming of a Cæsar was a blessing and a protection.

From the moment Cæsar appeared in this capital of a Roman descendant, all disorder was stopped and peace and pleasure began.

When a peace of the country of the modern Cæsar was obtained the nations about the country were all conquered, and the good instrument of a Cæsar's control was given an ovation as grand as was given his controller in a pagan capital two thousand years before. The same conquests were performed by the later protector, and every country visited by the earlier protector while on the earth was given a visit by the agent Bonaparte, and for a similar purpose. All over a continent where a people partly Goths were the dwellers, and all over the countries occupied by Arabs, the great conqueror passed in triumph, and left the only Caucasian community in Europe alone. On the lower portion of the Danube a people, wholly of Caucasian blood were dwelling, and they were actually protected by the great destroyer of kingdoms. A calling of all attention of the other nations to the operations of the destroyer gave this community a beautiful opportunity to give their capital a good improvement and acquire wealth by industry and furnishing provisions for the contending people. As certain as the blue waters of the giant stream flow through the nation of Turkey, a Cæsar gave the people a peace and property when all the balance of Europe was rocking in the throes of war, and prevented his instrument going to the country to fight the nation.

A splendid example of spirit-control was this good friendship for a Caucasian people, and it was but one of

three instances when a Cæsar gave to the Turkish people a protection. When in less than two score years afterwards a great army of Russians was prepared to march upon Constantinople and open the Bosphorus to the Russian navy, a call upon a French and English monarch was made for assistance for the smaller power. The assistance was given, and the Russian horde was defeated, and its mighty fortress captured. It has been again given in a late curtailment of the Turkish power, and a protection was cast about the small and declining country. The observer of our comment is asked to look at the work performed by Cæsar while he was on earth, and that performed by Bonaparte, and discover, if possible, any difference in the operations or their purpose. A different state of civilization existed in the period of Cæsar, but this difference was only in degree. Now we can ask of the readers of our work to observe the contest between Romans and Goths from the period of Gothic subjugation to the present day. When England was in her old conqueror's control, a collar was on the neck of the Goths, and a master's name was on it. A few centuries more and a clearing of Romans from the upper part of the country began. From the mountains of Scotland a driving of Romans from British soil commenced. A broad sword and battle-ax were first employed, and a whole Roman army was cut to pieces again and again. Every battle gave a strip of Gothic country to a Goth again. A stalwart soldier of mighty strength was swinging a claymore of prodigious size, and the Gothic followers were as cunning as foxes. A destruction of a Roman monarch was occasionally performed.

A butchering of a Roman aristocracy was performed as often as a chance to escape punishment was found. A beheading of a Roman king was one of the last accomplishments of the Goths. The destruction of a whole family of Roman sovereigns was the last good accomplishment. From the period of the Goth, who was called Alfred-the-Great, to the dismissal of the Stuart family from the kingdom and crown only a contest between Goths and Romans was carried on in every civil war in the country. The Normans were but Roman soldiers who were glad to come to England and give battle to any person who could wave a sword or display a gaudy uniform. They were but brigands, and after a while became the conquerors of the whole country. When this was performed a war of contest was almost perpetual until a Goth of great power came and blasted the Roman power. The good monarch and his wife who came from Germany, were in the control of a Cæsar, and their conquest of the country was quick and complete.

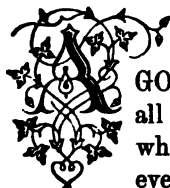
William, of Orange, was a good and competent Goth, and a wife was made a participant in the control of the country. The people were again under a Gothic governor. When the good prince died a Roman was placed on the throne. As soon as this was accomplished the people were given all the cruelty and bloodshed and persecution that could be well calculated, and great misery was given the nation. As soon as the vile and cruel woman was off the throne a Goth obtained the place, and a better government was the consequence. All the monarchs since the burner of witches and Gothic people died, have been

Goths. At every reign of these people a considerable advance of the condition of the nation was made. The present monarch is a good example of a Gothic ruler, and her heart is always open to a want of the people and a call for an advancing of the civilization of the world. When her pillow is a soil and her family without a throne, her fame is still better. She will close the career of monarchy in England and be forever remembered as a highly worthy and honorable woman.

Our pointing to the experience of the people of England was merely to give a disclosure of the office of a Roman dwelling in the country and control of the nation. It was only to advance civilization as long as the Roman people were able to do it, and when they were not, a better person was given the task. We ask all who are interested in our proposition to examine the history of the English people and behold a coming of a Roman and his dismissal from the country. Look at the contests of the people within their borders, and observe the names and lineage of the contenders. All our claim as to the character of the contests will be verified if the history of the people is carefully examined.

CHAPTER XXV.

Commencement of the driving of Romans from Europe—Where it commenced—Contest for the possession of the Netherlands—Goths triumphant—Control of Marlborough—His successes—His power left him when he could not be used for a good work—Queen Anne's detestable career—Romans dismissed from all further control of the country by her death—Struggle of Romans and Goths in northern Europe for supremacy—Swiss struggles for a freedom from Roman control—It was given success at a great cost of life—Who inspired the patriot—Who inspired the conqueror of the Austrian armies—The whole of the protestant country saved by Gustavus—All above the Carpathians was made free—What come next as a deliverer of people from burdens—Frederick the Great well punished for doing wrong—Consequence of the punishment—Character of the Austrian government—Description of its pretensions—Corruption of the nobility—Hungarians Caucasians—Their war with Austria but a means of a more perfect union—Theresa is to control a deliverer of the Austrian people—Destiny of the empire—Louis Napoleon; his dastardly character—What dethroned him—What caused the dismissal of Roman descendants from the army—What drove aspirants for the throne from the country—What follows the operation.



GOTH and Roman people were as hostile in all the parts of the continent of Europe where a Roman dwelt as in England, and in every contest of a warlike character the affair was for a control of the people by one of the classes.

In the original contests for clearing a country of Roman people, the border of the Roman population was first given a clearing. On the Rhine the war commenced, and a brief contest was sufficient to disclose the superior abilities of the Goths. A horde of Roman citizens were wanting all the country of the Netherlands for a feeding of their stock and getting other valuables. A Goth wanted to dwell upon it. A long and bloody contest for its possession was carried on, and when it was closed the Roman descendants were completely defeated. When Bonaparte conquered the whole continent nearly, the people were again under a Caucasian. After the destruction of the control of the country by Bonaparte, all the Gothic people were emancipated and have controlled the country ever since, and have steadily progressed.

In Prussia a Roman people have never dwelt, and all the wars there of consequence were with Romans to the south and west of them, who were always wanting to control the country. Several contests for the control have been carried on, and in every instance a final success was on the part of the Goth. The whole of Belgium and Holland was a battle-ground for the Goth and Roman for over a hundred years, and both parties were merely wanting to own it. A boundary of the Roman occupation of the continent was in this country, and the first movement for a Roman's dismissal was on this border of his possessions. The Goth obtained the country, although the whole power of France and Spain was exerted to obtain it for the Roman people. The wonderful instrument of spirit control, who could crush all opposition to an acquisition of property by the Gothic

people, was but acting as great men always act when a spirit is the controller, and his inspirer was the person who was giving peace to France when a dispatching of a whole class of Romans to a spirit sphere was carried on. His purpose was to decrease the Roman community on the continent, and permit a Goth to occupy his own country and control it.

Marlborough was the most able commander of England, and his accomplishments were more sudden and complete than any ever performed by an English soldier. But when a purpose was accomplished by a spirit use of him, all his power left him, and he was only a common person with respect to ability. The grandest of all his work was the control of a queen in her operations with the English people. His command was to spare life and give a protection to industries, and as long as the monarch possessed health she was obeying her better adviser. When she was broken down with a fretting over a disappointment for not butchering as many Goths and heretics as she desired to, and saw that in one life only a small amount of crime could be committed, and that her chance was being lost, she cast off all control and gave play to her cruel and vindictive disposition. Her hand was stayed by death and a fagot was permitted to die out. This disgraceful and bad woman was a wonderful completion of a Roman power in Britain, and a fitting one. The stake and gibbet were destroyed when God destroyed her, and the ashes of the victims of cruelty and superstition were scattered over every country under England's power. A stake and gibbet for destroying good persons have never been given a particle of

appreciation since, and they are never to be built again upon a Gothic soil.

When a considerable civilization was afterward in what is now Prussia and Switzerland, a Roman was endeavoring to grasp these countries and place a stake and gibbet on their soil. The same contest for supremacy was carried on, and when the Goth was given a controller of an army who could be controlled by a general in the atmosphere, a Roman army was beaten and its legions put to flight. In Switzerland one contest was sufficient to decide the future control of the country, and the question was completely settled. An Austrian army came to destroy the Swiss Goths and place irons on their hands and feet. A few brave men grasped the Austrian bayonets and made way for liberty. The tyrant's horde was destroyed, and a courage to encounter the Gothic mountaineers has never been given the monarch's minions since. Every previous attempt to obtain a control of the Swiss nation was defeated as quickly, and when Bonaparte was able to acquire the control of the country, he was made willing to pass it back again to the good people, and he did.

Every sparing of a nation by this stamper out of monarchs and feudal lords was a spirit performance, and it was always given where a particle of good for humanity could be accomplished by it. A subjugation of the Swiss people would have been a great damage to civilization, and it was not permitted. Only a good shaking up of the sleepy communities, who were commencing to quarrel with each other, was performed. When the whole people were fully awakened to the danger of again

being given war by a tyrant, they were allowed a departure of French armies. When all was peace the people began assisting the other powers to advance in civilization. They have contributed the watch, and added a considerable to all the fine affairs in the world's catalogue of objects of value and beauty. No more Roman influence is felt by this community, and it will never permit a stake or gibbet to be built in its glorious country.

A great preponderance of Goths was in the more northern part of the old German portion of the continent, and as fast as a Roman people acquired a foothold in the country a war was prepared. Each party was determined to control the country, and, as in every contest for control after a savage of the country was conquered, the Roman was defeated. A splendid example of a success of a Goth over a Roman is found in the long and obstinate contest between a Gothic monarch of Sweden, who was as great as a spirit of Cæsar could make a person, and as magnanimous, and a despot of frightful wickedness and superstition, who was sitting on an Austrian throne during the hours of sunshine and plotting a murder of good people in a bedchamber in the night, and whose whole purpose was to destroy every chance of a people to acquire freedom and prosperity. A wife was assisting in a plot to destroy any person of good words for a people, and in giving completion to her husband's plots for assassination. Both were good Romans, and all their contest with a splendid Goth was for a control of all the northern portion of the continent of Europe.

A Gustavus of Sweden was accepted as an instrument for preventing the disgusting tyrant and plotter of murders acquiring any further control of the Gothic people from the Alpine and West Carpathian mountains. At once his soul was filled with the consciousness that a people of his own race on the continent was wanting his assistance to prevent a catholic power crushing out liberty and progress in the good and more intelligent part of the European community. With a small but well-appointed army he embarked in the most important war that was ever waged upon the German country, and at every step he crushed the great tyrant's hosts. He brought the evil ruler to despair, and as a means of a more complete swamping of the power of the monarch, his nobility were made to cast their fortunes into the whirlpool of destruction and have them lost. A few more contests, and all the power of the bad monarch was lost in a German country. A saving of the protestant religion and the independence of the better people was accomplished, and the Roman population has ever since been withdrawing from this part of Europe. It is forever overthrown, and one more destruction of bad government in the country will close the career of a ruler of a worship of any superstitious church.

When all Germany was covered with corruption, and a bad mortal was crushing out all hope of the people for a better day and further progress, a call was made upon all the great countries of Europe to crush the power of this tyrant. At once there closed around him the armies of the great surrounding nations, and a punishment of the person began. Every part of his domin-

ions were trampled over by foreigners, and all his people were given a chance to see him fly from point to point of his country and pass a night in a swamp or in a forest, or under a mountain, and when all idea of conquering the liberties of his people was given up, a calling off of his punishers was performed. He was not deprived of a foot of his people's territory, and it was not for a moment contemplated by the controllers of his adversaries.

After all ambition to degrade the people he could control was lost, a good government was obtained, and the tyrant became a friend to his people. He was after his punishment the best friend to the people that ever sat upon a Gothic throne. Since his death a military commander has been the ruler of the country, and a slow and steady progress has been made. The people are all well protected, and, of course, in a measure, happy. In another century all are free.

In old Austria a Roman is on a throne, and a horde of people are asking for their taxes to be smaller and their burdens of supporting a king and aristocracy discharged. A swarm of what in old Rome would have been called plebeians is around the throne, and the cry is, when will our taxes be discharged, and when will the army be disbanded? As great a swarm of what in the Eternal City would have been called patricians is around the throne asking for promotion and place and pay for assisting in despoiling the people. A monarch answers and says, "my people are but laborers and my patricians are gentlemen. I am to favor the more worthy class, and my people must pay them their money. A society

is a necessity to the state, and only gentlemen and ladies can constitute a society. My society is composed of royalty, and my ladies are the descendants of the most elegant families of Rome, and are all a fine body. Their ancestors were sitting in an amphitheatre and waving handkerchiefs to the conquerors of beasts and gladiators. My nobility are all descendants of a Roman consul, and when the Flavian coliseum was filled with the people of Rome, they were curling their locks around a finger and cheering the butchery of a fallen combatant. While I am controlling you I am but doing a pope's bidding, and a pope is God's vicegerent on earth. My pope forgives all my wrongs as often as I have any to forgive. I am not among the monarchs of our continent who are so degraded as to be friends of the people. My position is altogether above theirs, and I am within the shadow of the mountain over which Cæsar crossed to find a people to slay. My home is circumscribed by lofty mountains, and it was God who placed around me these great barriers to a barbarian's approach. They were intended to give a security to a wise and most exalted control of common people. My home when I am dead is with the archangels, and at the base of God's throne. My parents were God's friends, and they are now on His right and His left hand, and they are asking me to be sure and keep aloof from my people and be with a nobility only. My spouse is on a throne, and she is better than you. Her hand is an angel's hand, and her face is that of a seraph. Her wish is a command, and a people are to fill it. Her foot is prettier than one of a person of common rank. Her arm is beautiful. Her hair

is like a dove's, and her brow is like an angel's brow. Her heart is held by a cherubim, and her soul is still in paradise. You are all to love her and all obey her. When you are better in your obedience you can come and be looked at, and your queen will smile upon you. Her praise will be her acknowledgment of your obedience."

All over the country of this monarch there are beggars and aristocracy, and grandeur and poverty. A Roman pretor is still giving sentences to those who fail to pay their taxes, and who complain too loudly over a weight of their burdens. The pontifical robe worn by the murderer of the brave Wallenstein is swinging upon a peg of a wardrobe of much-honored mementoes. All the castle of royalty is filled with the good commemorations of a despot's wicked work, and the whole palace is filled with the worshipers of the dastard's operations.

In a chapel of the palace there is a golden crucifix, and a picture of the Lamb, with a glory on its forehead, is on the cross. A queen kneels in supplication at the cross as often as a thought of God is in her mind. She asks that her sins be forgiven, and that the emperor be blessed. All her prayers are for blessings for a monarch and a nobility. When she is out on a hunting tour her servants are blessed by her own hand, and the blessing consists of a horsewhip applied to the back of the person. When she is too fatigued to apply it herself, it is laid on by a better servant.

The emperor is always watching for a chance to please his people by a display of show and power. All the pleasure is in witnessing the glory of the monarch, and

no other is expected. When death overtakes the great aristocrat, a people are compelled to give signs of mourning, and the children of the peasant must not play on the day of the funeral. When a queen dies her maids of honor are compelled to go to a chapel and pray for her soul, and starve themselves until strength is all gone. All the women of the country must drop their chins and have a black cloth over their shoulders. When the burial is accomplished all the people must pray for the queen's soul. A particle of charity for a poverty or distress is not in the breast of a person in a monarch's palace, and no one is permitted to give complaint there to a disturbance of beauty and joy. Every avenue of approach for a poor or incapacitated person is closed, and a particle of chance to be heard by the sovereign is not given one. The children of the monarch are as secluded as a spirit dweller from all observation of the people, and are given to understand that all persons not made noble by the emperor are degraded. A boy, when large enough to find a degradation in a mean part of the city, was skulking into it at night and paying small coins to girls to practice a debauch with him. A wedding of this whelp to a beautiful and moral woman was performed, while the bride was contemplating the debauches of her bridegroom. Her soul was bowed down with grief, and a beautiful life was wholly surrendered to a woe. Her brave destroyer of a girl's virtue is continuing a brave practice, and his arms can grasp a harlot as well as a moral woman.

The Austrian people were all descendants of the Romans, except those in Hungary, and these were Cau-

casians whose origin was described in the chapters on the exoduses from Asia Minor. A conquest of the Hungarians by the Austrian monarch was but giving a union of the race a completion, and the defiance of the monarch by the brave Magyars was only to finish a union of the people. When all Europe around the Austrian dominions is made a Gothic community, the Roman blood of the great plain of this empire will be driven from the continent or perish in a resistance. The people of Gothic origin are to occupy all the continent except the peninsulas of Spain, Italy and Greece, and in these points they were the first to occupy the soil. An Austrian government is soon destroyed by an internal war, and a blast of a Roman tyranny is given the people. A day is at hand when the soul of Theresa will control a queen who will ask for liberty and happiness for the people.

Then commences a contest between the plebeians and patricians, and which will close by a destruction of the aristocracy of the realm. No power can prevent the dissolution of the empire, and it comes when a complete union of the Gothic people of the continent is accomplished. All at once a sight is obtained of the wonderful fact that in this beautiful continent there are two classes of people, and that one of them was indigenous to the continent, and that the other was not. A comprehension of the difference in the character of the two people is obtained at the same time. A wish to divide them is as suddenly obtained. The wish is at once given satisfaction, and a clearing of the whole continent of Europe of Caucasian people, except in the peninsulas described,

is accomplished as quickly as a disgrace of the history of the Roman population is fully observed by both classes of population.

In France a despot of Roman blood, who worshiped a Roman emperor and loved a Roman beauty, has been placed under a slab, and his memory is nearly gone from the people. His monarchy was a perfect copy of that in Austria, and the tyrant's description of the people and nobility, and his queen, and his power was the same as the Austrian monarch gives. He was as filthy as a Jewish priest, and as corrupt in principle. He was as heartless as a serpent, and as deceitful as a crow. He was born where only poodles of dogs and cats constituted the animals of the community that perished in the city. He was a great black cat in human aspect, and all his conduct was what a cat performs. A sly and most treacherous operation of getting possession of the government and placing himself on a throne was his most capable work, and all that he ever performed in a cause of the people was to provoke a war with a Goth who was capable of deposing the unworthy person, and who actually gave the Latin nation a discharge from a further degradation and tyranny of this monarch. A Cæsar came again and guided the overthrow of a detriment to the French civilization, and in every battle a French army was given quick defeat. No power could withstand an attack of an army, whether Goths or Romans, if commanded by the giver of civilization to the great continent. In the complete destruction of a French monarchy and aristocracy of Roman descendants a spirit purpose and its success is seen, and

it was so quickly performed a world staggered at the accomplishment. The great change gave a Goth of splendid capacity to the government of the people, and it was a Cæsar that stood at his side when the call was made for a resignation of all the monarch's officers. When a paddy was given a control of the people, the people again were favored with a call for a dismissal of commanders in the army, and the call was given immediate execution. No power could stay the plan, and the army was without a Roman descendant in command of a corps of troops. When a Goth was placed at the head of the nation, a call was made for the departure of all the claimants of power of Roman origin, and as quickly as this fatal blow to a Roman influence in this country was given, the degraded and wholly unpatriotic aristocrats were on a car for a safe dwelling. To-morrow a call is come for a Gothic monarch in every part of Europe to disband his army and let a soldier hold a plow or guide a machine. As quickly as the dismissal of rotten aristocrats from French soil was performed, this final overthrow of despotism on the continent is performed, and there will be no power to oppose it for a day. A Bonaparte will give the command, and his word is addressed to the yeomanry of the land. A day only passes before every throne is smashed, and a president of a free people is compiling the sources of a great republic.

CHAPTER XXVI.

Spiritualism in Europe—Classes of people giving it attention—Witches—Their destruction—Newton's greatest work destroyed—Why—Consequence of the destruction of the so-called witches—What the world obtained afterwards—Voltaire—His control—Teaching of a mortal world by a spirit world—Advent of spiritualism in this country; its purpose—What it teaches—It is to determine in a few years more—Character of spirit control—Luther and Melancthon—Who controlled Luther and his associates—The consequence of the work—Who came on the Mayflower—Who gave a colony a spirit worship—Who caused a pope to advise a French monarch to assist the Americans—Who inspired the writer of the constitution of the United States—The code Napoleon—Who sent good officers of Europe to Washington—Franklin's work.



OUR work upon the condition of people in Europe can be concluded by a few comments upon the nature of a class of people in the country who are called spiritualists, and who are on this continent an educated and intellectual class almost wholly. A great astonishment is going to be found in what we shall offer of the cause of so much agitation of the people by a spirit manifestation in the old world, and it is very important to give a description of the spiritual advents of all ages in this country of Romans and Goths.

When witches were burned and mangled by a government of a pope's order, a whole army of good people were cast into the atmosphere in the form of the souls of the murdered people. When a book upon the solar system was placed in the hands of the good instrument whose pen wrote the book, a spirit gave the world a beautiful description of a part of the philosophy of the solar organization. A spirit of a Ptolemy wrote the work, and the good scholar could discern the organization without the aid of the telescope. A slaughter of the witches of the person's country was being practised, and the spirit would not commit his fine instrument to the flames. A Galileo was standing behind a rude telescope over a hundred years afterwards and saw a crescent upon the planets Venus and Mercury. Another wonderful instrument of spirit control was discovering the so-called laws of Kepler, and another still better instrument was watching the apple fall from a branch and getting a spirit to explain the cause. A discovery of the so-called law of gravity was the consequence of a spirit control of the wonderful Newton. As soon as a still better control of this person was obtained a complete revelation of all the facts of the universe of operations was given upon paper, and the manuscript was piled upon the person's desk. A spirit asked the good person to give the people to know that a spirit was writing the disclosures, and the instrument refused to give the facts. A church was a greater power to him than a spirit world or spirit mind, and no good could come from a blast of a priest's doctrine, in the opinion of the instrument. A dog grappled the manuscript, as

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people are informed, and a flame burned it. The whole pile was cast into the fire by Newton himself, from fear it was the work of the devil, and a world of people were without the mighty dispensation of scientific facts. A mourning for the facts was ever afterwards in the wise person's mind, and the people believed him crazy.

The man never ceased to mourn, and actually died of a broken heart. He was a lunatic in part from the moment he lost a spirit attendant of great power, and all his sorrow was from the absence of a glorious spirit company. He was not permitted to enjoy any of his discoveries or see one accepted while he was living. He never acquired a dollar from his writings, and was compelled to earn his bread by teaching school and counting coins for the government. When he died there were not twenty readers of his books out of England, and only a few score in the country. So complete a punishment was never given a person by a spirit for a cowardice as this cursed person obtained. Look at his life, most worthy reader, and see if we are not correct. A grave of the mortal is in a church of great pride and wealth, and his coffin is out of the soil. A slab is on it as pretty as could be carved by an English sculptor. This slab is pressed down on his tomb by a power the full character of which he could never discover, and which caused his manuscript to be burned and his heart to bleed. When in a spirit sphere he could cast upon his own catafalque a promise never to disown a spirit friend, his books were sold and his glory was given the world.

All attempts at a destruction of the fact that a spirit is concerned in a work of a mortal is a failure, and the

cowardly performer is given a punishment. A splendid consequence is found for every honest and brave admission of an angel's coming, and all the attempts of a person of a popular class to find a scandal for the good instrument are blasted and made to give scandal to him or to the attempt.

When an army of witches' souls were in the sky a good teacher of all that a people could make use of was at every dwelling, and a grand character of teaching began. All of the greater authors of Germany, France and England were given their wisdom and words by a spirit, and in every case without a particle of consciousness that a spirit of a witch was with one. Leibnitz, Descartes, Copernicus, Galileo, Kepler, Newton, Huyghens, and every considerable writer upon subjects of science, and all the poets of England and Germany, and Russia, and the strange writer of ridicule of the catholic church, whose power was so great he smashed the whole practice of giving the worshipers of the church a degrading following of a priest's command as to their daily operations and a destruction to a pope's pride, were all the instruments of a spirit teacher.

A Shakespeare was Voltaire's controller, and it was when the splendid genius went to England where Shakespeare dwelt that he obtained the aid of his soul. All over the world the wit and sarcasm of Voltaire was learned, and the people believed he was a fearfully wicked person. The witty mortal was the most competent critic and ablest biter of people's feelings that had ever dwelt in Europe. He was wanting to bite off all the heads of pretentious persons on the continent and put better

ones in their places. In all his work there was a strange sort of cruelty of feeling observed, and it was not lost for a moment while the person was living. The man is now in spirit life acting as cruelly where a biting off of pretentious heads is of consequence to a community. As certain as a Voltaire was on a French soil the person was the instrument of Shakespeare in all the work performed by the person after his visit to England.

We want our good readers to look at the persecution and destruction of so-called witches in all the countries of protestant Europe, and ascertain what sort of people were butchered and who was performing the butchery. A pope's hand was on the country when the butchery began, and it was taken off when a stalwart witch of the town of Wittenberg was giving defiance to a pope and prince.

The destruction of good people for being the instruments of spirit control in a way to scare the people of less intelligence was wholly a spirit operation for the purpose of giving the countries a class of teachers that could not be discovered or destroyed. An army of spirits could not be discovered or put to death, and their teaching was a grand affair. All the books of value in print are the writings of spirits, and there was never a particle of information given the people by a person on earth who did not get his information from a spirit. We intend by the word information a new fact or idea.

The teaching of a mortal world by a spirit world is as much a part of the plan of creation as a use of the atmosphere for breathing, and at this period of the earth's existence it is as common in civilized countries.

A splendid fact, as yet wholly unknown to people, is going to be made known in this connection, and it is, that all original ideas of the people more intellectual than a savage possesses are given by a spirit person to a mortal. The so-called advent of spiritualism in this country, and the phenomena of which is spreading over the world, was permitted when the people were able to give it attention in the more populous parts of the country. When a family of common persons obtained the so-called rappings in the dwelling it occupied, a tocsin was sounded for a world-wide disclosure of the fact of a spirit's presence and capacity to give a word or fact to people.

The spread of the fact is about over the civilized world, and all persons are given an opportunity to behold a fact of spirit communication. The dwellers of Europe who witness the demonstration are, as we have stated, generally intelligent and educated. Their influence is felt in society, and they are able to give confirmation of the fact to others who have not beheld the operation of communicating. A well-ordered and most competent control of the operations of the spirit demonstrations is performed by the abler minds of a spirit world, and in all such operations only a fact of a spirit presence and capacity of a spirit to communicate is permitted to be given by the class of so-called mediums. In every attempt of a person to deceive the people by giving a discourse or publication upon any other subject there is only a foolish production, and the whole community of outside people have always noticed the worthless and silly character of such productions. No actually

talented person will give a spirit as the author of his or her work. Only an incompetent person does it, and it is always for the purpose of adding interest to the article or discourse. All such matter is spurious and a degradation. A teaching of the single fact of spirit presence and power of a spirit to communicate is all the so-called advent of spiritualism is for. The fact is admitted generally during the present century, and it becomes a splendid disclosure over all the world.

A spirit can give a person ideas and facts without the person knowing it, and without a suspicion on the part of the person or others that a spirit does do it. A control of persons is but changing a picture of an object or several objects in the mind of the person, and giving a picture that calls for a different kind of action. A control of a so-called medium of spirit communications is but a swamping of the person's will, and causing a spirit thought to be given. A species of mesmeric control is performed by a spirit upon a person, and it is as clearly demonstrated as a covering of a person with a blanket. As soon as the change takes place a portion of the countenance of the medium is lost and another is seen. The will of the spirit is the cause of the change, and it is very manifest in the medium, whose face is kept smooth and free from beard.

Our comments upon this question in this place is but to prepare the reader for what is to be offered upon the control of mortals by spirits in a coming chapter and in this chapter. A clear disclosure of the whole spirit side of creation will follow our comment upon the origin and development of races, and of all the process of develop-

ing a body of a person or animal in a womb of the atmosphere or water or creature's body. We wish to add a word more to the operations of the spirit world upon the communities of Europe, and it will close our discussion of European affairs. Every great change in the societies of the continent or in England was performed at the command of and by the power of a spirit. As soon as a people were prepared for a change, a spirit person of great wisdom was giving one person of great development a control of his or her organization, and speaking or writing the facts the angel world wanted a people to know.

A Luther and Melancthon were among the good beings who could be used to perform a great work. So were all the authors of the protestant movement in Germany, and in one generation a church as much in advance of the old institution as the catholic church was in advance of a pagan worship, was given the more advanced people of Europe. Every part of the performance of constructing the good institution, and it was a good one for a certain period of the future, was directed and given execution by a spirit of the apostle Paul, and in about one year after the code of a reformed worship was prepared, a whole class of people who were of a certain degree of development intellectually were organizing for a faithful following of the code. In a very few years all countries possessing a class of people of such qualifications had constructed a church of this character. A spirit of the great apostle of the New Testament was wholly the author of the establishment of such churches in every part of the world, and in our country a friend

of the people more capable than any who were instrumental in separating the nation from a British throne, was passing over the land and selecting communities for a protestant worship.

A Paul of Tarsus was on the *Mayflower*, and he stood on Plymouth rock and held a cross while the pilgrims were asking their God to protect their village and continue the wives and children of the colony in health and good spirits. As certain as a cloud passed through the sky above the heads of those honest worshipers, the brave and wise Paul gave them their laws and gave them a protection from all dangers.

When this nation can observe who founded a colony of sincere worshipers upon a bleak coast of the Atlantic and caused a growth and prosperity of the community, and who spread a protestant church over the country, and gave a catholic church a subordinate position in it, the worship of a conqueror of British armies will be in a measure withdrawn, and a Paul of a sky will be offered a part of it.

A conquest of a tyrant and a placing of a good republic upon a splendid continent, and from coast to coast, was also a work of the destroyer of pagan worship in Palestine and Rome, and in this mighty performance an assistant was got from a Cæsar and a caliph of an Arab people.

On every country of the eastern hemisphere a spirit was whipping British soldiers, and giving a king of England a call for troops. All over Europe a garrison and army of British soldiers were wanted, and were kept engaged as long as the struggle for the independence of

the pilgrims' people was carried on. Only a small army could be spared for a subjugation of the American people, and this was never able to acquire an important victory. A Washington was assisted in giving a knowledge of the art of war to his soldiers, and from every nation of the continent of Europe possessing an experienced soldier, a splendid drillmaster was sent to stand at the side of the great pilot of a colony of conquerors. A great chieftain, as pure in soul as the mountain air, was given companions from the nobility of the old world, and a soldier of great care for every brigade of his soldiers. All assistants were but counselors upon the efficiency of an army. An angel companion of still greater wisdom was abiding by the chieftain, and giving him a hint to move his command. A splendid soul was looking after a congress and compelling a patriot to look out for a soldier's food and clothes.

A soldier of capacity and a great lover of freedom was given the good chieftain by a French people, and the most astonishing act of all in the furnishing of assistance to the new nation was the obtaining of a king's consent for a small army and fleet to come and give battle to the British soldiers. A consent was obtained by a giant person, who drew a consent of God from a cloud, and gave Poor Richard's almanac to a poor people. When waiting in a king's ante-chamber for an interview with the monarch, a catholic priest came from the king's side and disclosed the fact that the monarch was going to assist the American people, and that his holy father the pope of Rome had advised the king to give it. From St. Peter's a messenger came to the Tuilleries with a

wish of a pope that a people in America of good cause might be assisted by the gracious sovereign of France. A Paul was in Rome for the messenger, and a pope listened to the apostle's words. As sure as God permits a soul to dwell in the sky, St. Paul obtained a pope's command for a French monarch's consent to send help to the Americans in their woful hour. Franklin obtained a better thing than an army, and it was the love and respect of the French people. A spirit walked with him through the king's halls and gave mirth to the great heart of the mortal.

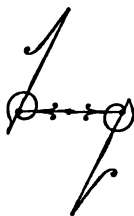
A wonderful comment on American experience and operations by a spirit assistant is yet to be given, and it shall find a place in a closing of this chapter.

When a declaration of the proposed independence of the American people was signed by a great number of congressmen, a scholar was finishing a constitution for a good people when a victory was obtained. A word was not wanted nor a word omitted by the body of good and wise men who adopted the instrument. No other pen could add to or subtract from the character of the parchment. The world is to-day perusing the document. The whole earth is to possess one like it. The American people are all covered by it. A worship of its effects is carried on in every patriot's breast. A wiser people still are to give it a better worship. Who constructed the splendid parchment characters? As certain as a Paul obtained a pope's wish that a soldier of France come and give a British soldier a bayonet, a Cæsar constructed the paper and a Jefferson held the pen.

Our countrymen will know this after this book is in

their possession. A better charter was never prepared for a people. One never will be while a people dwell on the earth. It is more wise than any person on earth mistrusts. It will be given an expounding in a closing chapter of our book.

One word on another charter of human operations, and our subject changes. A French nation were without a constitution and good code of laws. Both were given by a Cæsar when the Code Napoleon was penned. On a desk in the Tuilleres a code of what a committee of attorneys could prepare was placed. A Bonaparte passed his pen through it, adding a word here and striking out one there. When his pen was all over the book a splendid work was given the French nation. The corrections were never made. One is never to be made. Only a bit of additional wisdom is to be given either parchment, and as a people change in their condition. Only a spreading of the parchments over all the rest of the world is wanted by a spirit who constructed them. We are to point out the hand that is to spread the sheets over Christian and pagan lands.



CHAPTER XXVII.

Origin of the Esquimaux—The habits and propensities of the people like those of the polar bear—Their office in existence—Their destruction—Origin of the American savage—Their habits and propensities the same as those of the panther—Purpose of the people and their destiny—Origin of the South American race—Habits and propensities those of the jaguar—Office of the race—Where it spread—What civilization it obtained—Destiny—Origin of the Sandwich Islanders—Habits like those of the hog—Origin of the Australian—Habits and disposition the same as those of the kangaroo—Destiny—Origin of the savages of New Guinea—The practices of the people the practices of wolves—Destiny—Origin of the race in Madagascar—Habits and disposition like those of the lemur—Nearly extinguished—Origin of the small people in San Domingo—What caused their destruction—They had no bones in their limbs—All gone out of existence—Origin of the African negro—The practices of the people the same as those of the gorilla—Purpose of the people—Their office is performed—Origin of the New Zealander—He has habits like the chimpanzee—Destruction—Origin of all savages in Polynesia—The Caucasian, Goths and Irish races the only races that are to continue in the world—All others are to perish.



E are now prepared to proceed with a description of the origin of Races, and we will give that of the few savage races first. But a few comments are necessary upon such people, for only a few facts are to be considered. A bare

description of their origin and purpose is all that can be observed of their existence while they are in a savage condition.

On the coast of Labrador there is a people who are eating fat, clothing themselves with furs and sleeping in huts made of snow. In the short season in which there is no snow they are sleeping in huts of stone or tents of skin, and fishing with spears and nets. Only a pursuit of food is carried on by the people. They are filthy, stupid and dishonest, and are all natural thieves and deceivers. No cooking of food is wanted, and the blood of an animal is its most relishable part. Each person is strong and has long arms. The body is long and large, while the legs are rather short. A back is arched, and as much like a bear's as it can be and be a human back. A bear was the origin of the people, and a bear in human form is the person. A white beard is often on the man, and his teeth are wholly like those of the polar bear. All the people are on the coasts of both continents above a point where the better dwellers of them are able to live. The purpose of the race is to destroy a portion of the great beasts of both land and water. About half the bears and walruses are killed by the people, and this is for the purpose of preventing the animals becoming so numerous as to encroach upon the dwellers of land and water below a certain part of the world, and to give preparation to the country for a coming of good people in the future. When our disclosures of the possible uses of the wonderful power called electricity are in the possession of the intelligent races, the whole country to the north of our dwellings

can be made a warm and beautiful plain. That day will be seen. It was but to prevent the people passing under a current of this power that is coming into the earth at the poles that a barricade of ice and snow around the poles was prepared. When the people know what the philosophy of the operations of the power that it is developing and controlling the world is, a fence for preventing human creatures from going to a death at the poles will not be necessary.

Our aborigines or savages were but panthers in human form, and they are practicing the life of a panther only. Of course we cannot give any of the evidence of the operations of transformation of the animal into human character here, for it has been given in the former part of the work to the extent that we intended to give it. A better work on the subject can be found in the book upon the origin of species, which is now in the hands of the people. A few comments upon the resemblances of an American savage to a panther are appropriate. A feature of the person is in all particulars a feature of the animal. The color is about the same as that of the common yellow panther. The eyes are as active, and they flash as those of the beast do. A forehead and form of face is as much like the beast's as they can be and be human in construction. All that a savage of this continent was for was to prepare the country for a better people by destroying a portion of the great and destructive animals, and giving a civilized people a bit of assistance. No more was wanted of the Indian, and when the continent was in a condition for a better people they came, and the savage began to disappear.

A people much like the North American savage were given creation on the continent of South America. A jaguar was the creature that afforded the people origin. This animal is but a greater panther and it is more cunning. The people were as much darker than indigenous savages of this continent as the jaguar was darker than the North American panther. The people were slightly more intelligent, and when they were so numerous in the forest that they could not subsist on the fruit and animals in it, they passed out on the plain and dwelt and obtained the companionship of goats and llamas and wild horses. After a few generations of dwelling in this company a civilized community was constructed. A docility of character and greater intelligence were given the people by the souls of the better and more intelligent animals. After a consciousness of their capacities for a better kind of existence was obtained by the people a work of progress began. A house of some comfort was built. A soil was cultivated and plants given to it that afforded a fruit. The people eat more vegetables and less animal substance. Finally the plain was covered with civilization. Then a forest was fallen and its soil given a fruit bearing plant. The sides of the mountains were given pastures and some dwellings. Roads crossed the chain of great elevations, and steps were cut in stone that could not be removed. Nearly all the plain of the Amazon and the flats at the western base of the Andes were covered with cabins and stone buildings.

When such plains and the slopes of the Andes were filled with the people, a spread of the race was extended

to the Isthmus of Panama, and then into Central America, Mexico, and as far along the Rocky Mountains as the coast of Oregon, and easterly to the plains of New Mexico. A degree of civilization was acquired about the same as that of the Sandwich Islanders to-day, and all the people were under controllers called Incas or chiefs. The old Montezuma of the plain of Mexico was the later capital of the people, and it was a splendid city in appearance when Cortez came to it. The older cities were crumbled and the dwellers of the plains below and above the Aztecs were all gone. On the Amazon the people perished from their own degradations, and in the forest a monkey and ferocious animals gave a barbarity to the people. The civilized people became savage and all the advancement of the race except what was given to the Aztecs was lost. A few of the descendants of the race are on the Isthmus and in the mountains of South America, and they are but dwarfed and stupid people. No purpose was given them but to prepare the countries of their occupation for a better people. This office was performed and in all places where the people dwelt.

On the western coast of our continent a great bear is striding through the wood and giving destruction to all animals it can overtake. It is the lingering object of a species of bears, exactly like the cave bear of Europe that existed two thousand years ago. A destruction of its young and some of the grown animals by the savage people was the cause of the paucity of the creatures, in part, and a want of power to procreate to any great extent, was the balance of the cause. In Alaska a consid-

erable amount of the constructions of the ancient people are to be seen, and also in the Indian Territory. This is because the people occupied these countries as the last of those they approached. The later constructions are to be seen in part. In Mexico a considerable portion of the original savages of North America became mixed with the Aztecs, and after the savages were driven across the savannas and plains. Below the city of Mexico the people are more like the other race, and both are mixed with Spanish blood.

A dwelling in the forest where monkeys were in every tree top, and other animals were filling the wood, gave all civilization of the race in the southern continent a destruction, and a gradual decrease of its numbers. In a few more decades all are gone, and so are the savages of our continent.

On the Sandwich Islands a people whose origin was a hog are dwelling, and they are a very intelligent people for such a condition of existence. All are dark colored and the animal on the island was black. The people are good natured and fond of all the animal pleasures. They are frequently paddling in the water and wallowing in a sand. Their jaws are high and broad and their foreheads are high. Their eyes are small and quite close to the nose. Their noses are long and straight, and they are corpulent as a general thing. When they are without good government they are licentious. The race was too wise to continue a pagan worship, and broke their idols long before a pagan of Christian orthodoxy came to set up others.

In Australia a people were created who could peel

bark from a tree and make pouches for holding berries and other articles with it. They could construct a rude hut with the bark and hide themselves in it at night. They were considerably dark colored and as docile and stupid as a kangaroo. A great face was on the person and a long nose and chin. A great eye was given him and long legs. Only a copying of the habits of the kangaroo was performed by the mortal. He is copying them to-day. All that was given the curious animal in the way of propensities was given the people and no more. Hands were placed where a sort of claw was on the animal, and a skin was not provided with hair. All over the great island both the animal and people are jumping for a food and devouring what is obtained. The race of people are about to perish, and a better people are in the good country. No power can stay a destruction of the Australian for his office is passed and its purpose is fulfilled. He gave a preparation to the country of his dwelling for a splendid people, and by giving destruction to a portion of its greater animals. An almighty controller of all creation is to find a dwelling for a savage's soul, and one is already prepared. It is as good as that provided for a soul of a civilized people, and it is being filled with the poor barbarian people who were not permitted to behold a better condition of their existence than a place to dwell and a chance to obtain a plain and meagre food. All races of savages are considerably deprived of food, and because a greater amount would destroy the performance of their office. Abundance of food begets docility and a measure of degradation in any creature. All persons having

abundance to eat become docile and enervated, and unless a considerable performance of work is practiced they are soon of no use to the world as intelligent and active persons. All animals fed to a great degree on fine food become docile and finally very useless. A practice of mixing breeds or varieties is but placing a better blood in a degraded creature. A few comments upon the other savages of the earth and our discussion of the origin of races is closed.

On many islands of the ocean savages are dwelling, and all of these are black or quite dark. None are good in their organizations. All are cannibals, if without other food of considerable quantity. All are but giving the islands a bit of preparation for a good people. There is one of such races who are but wolves in packs, and in every operation of the people they move in groups like the wolves. All are cannibals. A wolf is in the forest of the island and it is a very cross animal. Just what the wolf practices the people practice. They are the most intelligent savages on the world, and it is the island of New Guinea that they occupy.

A lemur or species of monkey gave origin to the original people of Madagascar. The race is nearly extinct. It was a small and very weak people, and all had white hair and red eyes. All could twist and bend their bodies as well as the monkey, and climb trees. They were as pretty as a flock of sheep and as inoffensive. A destruction of a portion of the lemurs of the island was their purpose. It was fulfilled, and a better people came to occupy the country.

On several of the West India islands a small and

utterly helpless people once existed, and they were caymans in human form. The person was about half the size of the Chinaman, and he looked wholly like him. A cayman was the people's origin, and this animal was dwelling on the greater island, San Domingo. It was a small crocodile. When the Spaniards acquired possession of the island all the race was destroyed, and mostly by the great tasking and poor feeding given them by their cruel conquerors. The people were about four feet in height, and their weight was about one hundred pounds.

No description of consequence is found concerning these people except of their appearance and destruction. A better description can be found in what we are giving, and it will explain the cause of the diminutive form of the race. When a skeleton of one of the people is found, as it certainly will be when a more intelligent people are cultivating the country of the great island, a most wonderful fact will be uncovered. It will be the truth that these people were without any other bones than a skull and spinal bone and a few short ribs. A limb was without bones, and it was the absence of any crusted marrow in their limbs that permitted a speedy destruction of the people when they were compelled to labor with greater people and handle and carry burdens.

There are no more such people on the earth, and all these small people were for was to destroy a portion of the small crocodiles on the shores of the small streams. When the island was fit for a civilized people, they came. In a day to come all the islands will be splendid gardens, with a splendid people upon them.

In Africa a gorilla was dwelling, and the beast was so

ugly only a small number was permitted to be given existence. The species is nearly exterminated. It was the origin of the negro, and a small change was performed in the construction of the person. A better form and a body without hair were the consequences of the change. No more intelligence was given the people, and only a bit of decrease of the bad propensities of the animal was made in giving the human organization construction. The color is the same in each, and the same appetites in all respects. A use for the people was to kill great snakes and some of the young of the gorilla. The office is just completed, and a good people are going to the country. The negro was never populous, and because there was no necessity for great numbers of them. They are now decreasing and will soon be gone.

All the inhabitants of the different islands of what is known as Polynesia are from one origin, and that was a small people on the island of New Zealand—a chimpanzee with hair on its body still. A New Zealander is a chimpanzee given a trifle of clearing of its hair and a prettier hand and foot. It can stand more erect, as a man.

This is all we need offer of the people, and it will complete our description of the origin of races. The chimpanzee of the island was destroyed by his usurper, and wholly for food. Every animal of the islands was destroyed when the country was discovered by a civilized person. The rat was brought there by a boat from a civilized country, and the discoverers were those who brought the rat to the island. No mouse or rat was indigenous to a country where corn was not grown. A

mouse is a corn cob given animal character, and a rat is a whole ear of corn given the same conversion into a being.

All the races of the globe, except the Caucasian and Goth and Irish, are to perish. They are all perishing now in a slow manner. The better races are to occupy the globe, and where they were given origin and where the degraded races are now dwelling. All over the countries of the other races the white and intelligent people are to go and build their works of beauty and use. A whole world is to smile from their operations and give a Creator a satisfaction for a greater work as a preparation.



CHAPTER XXVIII.

Spirit objects—Their construction—General description—Plant, animal and human souls—How the soul is constructed—Description is given of the construction of a soul—Escape of the soul from the body—God disengages—Details of all the operations of a soul's construction and passage to the sky—What organs of the body are constructed of cells—What the other parts of the body are constructed of—What they are—Psychological observation of the soul of things—A soul can pass through all substances—Causes of the act—Soul is pulled from the body by a current of power in the atmosphere—Operation explained—Cavalcade of plant and animal spirits around the world—It is the spirit sphere—All its parts immortal—What use is made of the souls of plants—Philosophy of crystals—Groups of crystals a conglomerate stone—What are conglomerates—Form of crystals—Cause of—Use of crystals—Figures of plants in frost and ice—Cause of—What can be seen in conglomerate stone—Plant souls converted into animals—Operation—Use of umbilical cord—What it is for.



OUR path is now a disclosure of the operations of the almighty power of creation in the constructions of what are called spirit or celestial objects. By spiritual and celestial, we intend only such objects as are given the atmosphere when a natural organization decomposes or perishes.

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All objects of this character are but copies in gaseous form of the more gross or observable organizations. All are but gas of the character of nitrogen, and such objects are all there is of nitrogen. No such gas existed until plants decomposed, and more was created when animals began to decay. A human spirit is precisely the same substance, and it possesses a mind. The mind is but the same current of power that was in the brain and nerves in the mortal body. The current that was in the other parts of the body is the spirit's current of power. Barely in the possession of these currents of intelligent force by a human spirit consists all the difference of consequence between a human soul and a plant and animal soul. A plant and animal soul are without life, and are of the form of the animal or plant. A plant soul, or such portion of nitrogen gas as came from the decomposed plant, is a trifle more opaque than the gas from an animal and human body. The human soul is of the same form as the body of flesh and blood. A plant spirit is given the atmosphere after all the substance of the plant is decomposed, and an animal spirit is given the atmosphere at the death of the animal. A human spirit is given the atmosphere at the death of the person.

A spirit of a plant is employed for the construction of a spirit sphere for a human spirit and to form crystals, and as a substance for the construction of animals. An animal spirit is employed to construct part of the spirit sphere and as a substance for the construction of human beings. A human spirit is the only object in a spirit world that is incapable of change or conversion

into other things. Every spirit is constructed in the organization from which it is eliminated to the atmosphere. The spirit when in the organization is a part of the organization—it is the better part or enduring part. A cell is a constituent part of the whole organization, and a smaller cell, within the common cell, is the spirit cell. All the cells of the body are given spirit cells. All the parts of the body not composed of whole cells are given a copy of these forms by a concentration of a power that is constructing all cells. All the spirit cells and copies of other parts of the body are constructed as the other parts of the cells are, and by a concentration of the power coursing in the cell.

A withdrawal of the spirit from the body is a work of God, who is the power in the atmosphere. A current of the same kind of power as that which controls a body fills the atmosphere, and when a person dies this current attracts the power of the body to itself, and by drawing out the bodily power the spirit is drawn out with it. This call for a soul of a person is a call from God, and it is always to place the soul of a person where it can do most good. The soul is always at some good work, and when it is not possible for it to do a good work in the mortal world it is taken where it can. The Almighty is the observer of the work a person is to perform, and He is always correct. A person is never the chooser of his or her work in life, except when a proper choice is made. The great current of power of the world which is coming out of the earth and passing to the poles and into the earth again, is the power that places a soul in a position in the atmosphere. A placing

of all objects of a spiritual character in a plane around the globe, is only a lifting of such objects into the sky as high as clouds are seen, and at which point the objects remain. The whole cavalcade of such objects is the spirit sphere or world. The cavalcade is as far from the earth as the clouds and no further.

We are in position now to offer more particularly a description of a spirit construction and its use and duration. The work shall be performed with as much care as possible, and as plainly as we are able to do it. The commencement of growth of a plant or creature is a construction of a cell. The cell is but a globe of a substance precisely like mica, but thinner and less compact. The object is part of a lobe of fat or muscle. The other parts of the body are all made by the employment of cells obtained from food, and which pass to the blood through the process of digestion. We shall carefully explain all the process of the construction of the body, from the moment of conception to the completion of the organization by the process of growth, when we give what will be a description of the development of the human organization. When a cell is constructed the current of power that is passing from the blood fills the small globe and whirls within it. A consolidation of the surface of the coursing power gives a crust to it, and the crust constitutes a very thin and wholly transparent cell. The process of constructing it is but a consolidation of the whirling power on its surface, and it is the same kind of operation as that which occurs when the first cell is constructed, and as every object in creation is made which has a transparent crust.

Within the finer cell, or what can be properly called a lining of the first made cell, the same current of power continues to course and it is never without motion. A tissue is but a line of cells, given a hole through it by a burning of a passing current of power through the whole line of globes in one direction, or in the direction all the cells are constructed or direction of growth. There is no difference between fat and muscle, except that in a muscle a blood of the body is coursing. This gives the muscle its reddish color and it burns the cells more than those in the fat are burned. When the blood is out of a muscle completely the muscle is about as white as fat. It is more fibrous, because its tissues are more burned, and by the burning are made more compact. In every cell constructed in a lobe of fat or in a muscle, there is a counterpart of the form of an interior cell, which is the soul of the cell. All the other parts of the body, as previously stated, are constructed of cells obtained from the blood, and which in the blood are denominated corpuscles. The corpuscles are only plant and animal cells given the blood from food, and obtained by the process of digestion. A bone is but a mass of the partly decomposed cells of marrow, cast on the surface of the marrow and hardened by contraction. Hair is the same substance cast on to the surface of the body over the marrow, and filled up in the form of tubes. A small portion of the substance is carried around in the blood and cast out in the discharge of the force of the blood and constructed into hair. Only a small amount of hair is constructed on portions of the human body not immediately over marrow. An incomplete di-

gestion in animals causes a greater growth of hair or other covering. The blood is filled with partly decomposed cells. Only whole cells are in a human blood. A marrow is only a mass of corpuscles of the blood attracted to the excavation in the bones by the current of power on the marrow. The glands of the body are other masses of corpuscles discharged from the blood, but no bone is constructed on them because they do not decompose to any extent. A transparent covering, called membrane, is the approach to the construction of bone on the so-called glands.

The whole of the bundles of marrow in the body are actually glands, but some are covered with bone. The whole of the tubes of the body and every sac and tendon and nerve are made while the child is unfolding, and from corpuscles of the mother's blood. A packing of such corpuscles of the parent's ovaries into the tubes and sacs described is the construction of these hollow organs. A better description of the construction of the organs of the body will be given in our chapter on the philosophy of reproduction. The nails are but the bones constructed from the decomposed marrow in the nerves of the fingers and toes, and consolidated when out of the flesh. The blood is but water freighted with the corpuscles or cells of food. A decomposition of a corpuscle gives it its red color, and its color gives the blood its color. The whole of the parts of the body made of the corpuscles of the blood are given a coating or panno-
ply called membrane, and which wrap the organs around and preserve their form. This membrane is a shroud constructed by the consolidation of a current of power

generated by a slight amount of decomposition of the bundles of corpuscles—glands. Around every speck of the glands and bones, and parts of the body composed of corpuscles or decomposed marrow there is an imperceptible shroud, and it constitutes the soul of the object. In this unperceived covering of a speck of substance of a body not given existence by a growth of cells in the organization there is the soul of the whole organ of which the speck is but part. All the specks possess this immortal part of their existence.

Every decomposing object on the globe is given a soul in the same way, and a human body after the original soul is gone, will construct a copy of itself by its decomposition, which will exist for a period. A purpose is given the perishable soul of the dead body and it is to afford a person at a grave of the lost person to feel that a kindred or loved friend is in some way in the grave. A soul of this character upon any inanimate and decomposing object is the cause of a clairvoyant or psychological observation of the connection of, or, what is better, the past experience of the object. The unseen connections of the object will possess a history of the object which a spiritual sight can get. A species of photographing is on the wonderful soul.

In all the cell linings and the unobservable shrouds of the specks of the glands and other metamorphic parts of the body a soul is constructed, and every part of it passes out of the body at the death of the person. The soul is this more refined part of the body, and its substance is but the so-called nitrogen gas, or a substance precisely the same. It can pass through any more gross

substance without change, or even a change of its form, and by a permission of its Creator, the very Almighty. Any operation of the power called electricity, where two currents cross, or operate in two different directions over one wire, is the same character of operation, only more demonstrable to the people. A soul is capable of passing through any other substance, and at the same time permitting any other substance to pass through it without detriment to either. This apparent contradiction of all observable properties of matter is a species of miracle made necessary by the Almighty plan of creation, and it is only a direct operation of God in a most important work.

A substance of any kind is but a concentration of the power called by scientists electricity, and it is but a figure of the will which is this power. The passage of a current of the power through another current is but a mind's passage through another mind. And a passage of a concentrated portion of the power through another concentrated portion is but a more active part of the will moving through another more active portion.

A passing of the soul from a person or animal is not in any great degree a passing of soul through other parts of the body, and because all the blood vessels and tissues and nerves are given a decrease of their size from the commencement of the organs to their extremities. The commencement of a tissue is over a pore, on the surface of a blood vessel, and the tissue decreases in size from this point. A blood vessel is begun at the heart, and it decreases to the extremity of each branch, except one artery, which passes to the head and back to the

heart again. A nerve has its commencement at the base of the brain, and it decreases in size to the extremities of its branches. By a withdrawal of the current of power of each hollow organ a passage of the power or the souls of cells which it draws out is, to a small extent only, through the walls of such objects, for it can escape by coming toward the great end of the organ through the channel. When all the soul is started from such organs, of course it is necessary that it escape from the body through the head or at the commencement of the nerves, which contain the great power. This actually occurs, and a passage of the soul through the surface of the nerves at the base of the brain and through the brain and skull takes place. A current of the same kind of power in the atmosphere is the coxer of the beautiful object from the body. While it is but a part of God itself, it is coming to a greater part of God in the sphere above the person. When the soul is in the atmosphere it is in a spirit world, and it is a dweller with God. A Creator of the heavens and the earth is the power which pervades the atmosphere and operates all the objects of the universe.

We are now to offer a comment upon the disposition of plant and animal and human souls when they are in the sphere about the world. A plant soul is given a place in a cavalcade of spirit objects which belts the globe at an elevation where a sweep of clouds is seen posing in the sky. When in this cavalcade of spirit objects it is an immortal affair, and is never changed except to be given a greater beauty in the way of color, which color only a spirit sight can appreciate. A change

is performed by a current of almighty power only for a greater beautifying of a spirit home of the human soul.

While the spirits of plants are in the vicinity of the surface of the earth, and are separate, a use is made of a portion of them for the construction of crystals and animals. All crystals are plant souls, or parts of them, clothed with a very fine substance in the form of dust—so fine it is almost opaque, and capable of being given a glitter from its surface when it is in the crystal. All primary crystals are the cell souls of plants given a covering of very fine dust of some substance, and flattened on two or more sides by a depression of the sides of the cell. Every form of a primitive crystal is obtained by a depressing of two or more points of the shell. A great crystal is but a congregation of the primary objects.

In the accumulation of a conglomerate of crystals a form is given the production corresponding to the form of the primary object, but no more so than a compilation of a mass of the objects of a particular form will permit. A departure from the original form is made to the extent that a divergence of compilation necessitates. The original form of a crystal depends upon the character of the substance whose dust is attracted to the surface of the soul of the cell. In all changes of the form of the crystal the substance is different, and the difference is in the fineness of the dust. A coarse dust, as in the case of the finest sand, will give a nearly round crystal, and a dust of a metal which is an approach to a gas will give a crystal of six or eight sides, and they are called rhombic or octahedral in form. A crystal of

arsenic is a good illustration. A still finer substance than the decomposed cobalt will give a crystal of even more planes or angles.

The uses of crystals are to afford salts and other substances in a form that is imperishable, and to produce beauty. Every salt or crystalline substance is either for a good use for people or a creation of beauty, or for both. In the snowflake and stalactite, and all bodies of ice, both beauty and use are found. A splendid chance to discover both beauty and use in crystallizations is in the frost upon a glass of a dwelling and over a plot of plants. Clear ice on glass will, in forming, break the glass. So will clear ice over plants destroy all the roots of the small plants. All crystallizations are capable of being seen, and they are always beautiful. When water is the substance giving show to a crystal, only a form of a plant or part of it is observed. When a dust of a substance is the cause of the crystal, a copy of the object that was converted into dust is in part given by the crystal. All crystals are partly the copies of the cells of the substance given great decomposition, as they were formed at the time of decomposition.

All conglomerate stone is but congregations of crystals obtained by an attraction of fine sand or mud around the souls of plants and their parts, such as branches and leaves. All such stone will disclose the forms of leaves, twigs, and other parts of the plant, and if the substance was sand in which the plants decayed, the stone will be fossilized sand-stone. If it was mud it will be a dirty and disagreeable conglomerate. If it was ashes from a volcano, it will be a species of pumice

with congregations of crystals in it. In coal crevices in a mountain a species of stalactite is formed, and is suspended to the cavern wall. A soul of a coral is given a covering by a fine dust of the coal in the mountains. All imitations of plants in crystallized affairs are but plant souls covered with a fresh or congealed water. A figure of a plant, or of a part of one, often of several plants is seen in frost upon window panes, and on sheets of ice on a smooth surface. A plant soul, or part of one, or several souls, are given a covering of vapor in a congealed condition. All such figures are produced by the greater accumulation of the vapor of the atmosphere around the plant spirit before congelation takes place.

We can now give a description of the employment of a plant soul in the construction of the different species of animals. All animals are plant souls given transformation into animal forms and characters, with a current of power for their intelligence and operations, and it is a process of crystallizing with the cells of a parent's blood. The only difference in the operations is the changing of the form of the soul before the crystallizing commences. We have given all we wish to offer upon the commencement of animal and human characters, and no further discussion of the question will be performed. We are only to describe the operation of a capture of a soul of a plant by a womb of a female animal, and the substance employed for a construction of an observable body for the offspring. The wonderful part of the operations of nature that is bestowing a bit of nitrogen gas to the womb of the animal is all a work of the power, all are so carefully observing, and only an

intelligent work. An attraction of a soul of a plant to a womb of the animal is precisely the same kind of operation as the attraction of a piece of metal to a pole of a magnet, and a choice of substance is as wonderful. Every object possessing a current of electricity on the surface, acquired by a generation of the power after the object is constructed, will attract objects of the same substance as that of the possessor of the current; or, what is better, a companionable substance. A magnet in the form of a womb is given a strong current of the intelligent power by the union of the sexes, and when it is possessed it will attract a soul from the atmosphere to it and finally into it. An animal organ of this character will attract a plant soul and be a chooser of the species of plant. The choice is of the species that afforded the origin of the animal species, if the plant is growing around the animal, and if it is not, a choice of one of another species as near like that of the one wanted as is existing in the atmosphere. When the object is obtained it is at once given change into the form of the animal in whose body it is. The current of the intelligent power that attracted the object to the place of change, is the operator in the transformation and for the construction of the offspring.

In a giving of the embryo a body, a use is made of the corpuscles of the animal mother, and it is performed by an attraction of the corpuscles from what are the ovaries of the mother to the parts of the soul of the plant that are to be made the blood vessels, intestines, and stomach, and nerves and brain, and, in fact, all the sacs and tubes of the animal. The only thing pro-

duced by growth is a cell, and only fat and muscles are constructed from cells given by the process of growth in the body. We shall give a following of the process of constructing the primordial organs of an animal and person when we discuss the unfoldment of the human foetus.

After the organs constructed from the corpuscles of the animal mother are finished, the offspring can swallow, digest the food, and pass both water and corpuscles of the food to the blood vessels. A brain is given a current of power, and a nerve is charged with a part of it. A growth of cells commences then, and all employment of the corpuscles of the blood of the mother is over, except to furnish food for the growing offspring. An umbilical is only to connect the stomach of the offspring with the nervous system of its parent, and which enables the parent to give her developing offspring a greater power for digestion of food than it would otherwise possess. All other creatures are assisted in their beginning of existence in the same way. When born the point of the body from which the cord was detached is caused to assist in getting a consciousness of the condition of weather and changes in it. An abdomen is a very sensitive part of the body, and a change of weather is felt there first. The use of the navel is to give a person warning to be in a condition to keep warm.

When the offspring is completely developed by the operation of growth it is discharged into the atmosphere, a current of power that is given the womb is generated from the body of the offspring, and it is the young creature itself that gives the parent its power to

give the new being birth. The food of all creatures developed in a womb is the corpuscles of the blood of the parent, and they are passed to the chamber of generation by the attraction of the current of power in the organ.

We will, in the following chapter, give a more particular description of the operation of developing offspring in the womb of the body, and in connection with the subject of the employment of spiritual objects in the atmosphere. Following this we will conclude our comments upon spiritual creation.



CHAPTER XXIX.

Origin of human offspring—What union of sexes is for—Womb attracts an animal soul to it—What part is employed in constructing the child—What organs made first—From what they are made—When process of growth commences—What causes a birth—What can be discovered in an unfolding child or animal—What has prevented the fact becoming known—Cause of desire for young by female animals in the beginning of summer—What produces more than one offspring—What animals have more than one—Means for great multiplying of good animals—Same in people and men of great brains and good nerves—Classes of society only classes of animals in human form—The number of classes are the same—All practice an animal's propensities—What people will one day adopt for an improvement of society—Imperative demand for a destruction of bad animals—A prophecy to follow this chapter—What it will possess—Description of spirit plane—How a spirit is formed—Employment of a spirit—When one can be seen—Philosophy of control of a mortal by a spirit—What classes most easily controlled—Bad persons often scared out of bad purpose—Good people given a teaching—Bad people only controlled for the benefit of society—Good words for all good people.



FEMALE of the human family obtains a soul of an animal in the operation of conception, as the animal female obtains the soul of a plant in the commencement of the creation of an offspring. A union of sexes is barely to

give a current of power of considerable extent to the organs of the reception of a soul of the animal, and the choice of a soul from the atmosphere is but an intelligent work of the current of power. The operation is but a performance of intelligence, and it is defeated if the womb is without a good current of power or the body covered with a great quantity of fat. A soul cannot be pulled into the chamber of development if a lobe of fat is over the organs of reproduction. Neither is it possible if the womb does not possess a strong current of the intelligent power. In what has been stated of the development of animal offspring, there is all we care to offer of the philosophy of reproduction, except to more completely explain the process of constructing a child, and the control of the body when it is out of the chamber of its construction.

A soul of an animal possesses form and organization like the body of the animal, and it is in every particular a copy of the animal. All the organs of the animal and some more are employed in constructing a human body, and it is but a choice of the number of the organs in a soul of the animal that is made when a child of a human mother is begun. A capture of a smaller object than a cat or domestic bird is but an abortion before any great development is performed. A packing of the chosen organs with corpuscles of the ovaries of the parent is as in the animal generation, the first operation in the creation of the child. A brain and spinal nerve are the first organs constructed and the operation is barely sticking corpuscles of the ovaries around the soul-like forms of these organs of the animal soul. When

these parts are given a completion by this process, the small nerves or branches are constructed. When this is done a stomach is created, and then the intestines and œsophagus and swallow, and at the same time the blood vessels. The moment the swallow is completed a swallowing of food is performed, and a process of growth commences, as described in the last chapter. Of course there are other organs of the body composed of the corpuscles of the ovaries that are also constructed before a food is taken by the young being, but our work does not require a description of all of them, and it is quite enough to state that all the sacs and tubes of the body are so constructed and are actually completed before a devouring of food commences. Every organ possessing cells of the blood of the mother are given creation first. They are only stretched after birth, and kept compact by a further placing of corpuscles in them by a nerve or branches of nerves.

As in case of the animal the process of growth begins as soon as food is swallowed, and it completes the construction of the being. When it is completed it is given a birth, and as in case of the lower creatures the offspring gives the womb its power to expel it. The development of the child generates a current of power in its bath-room, as a current is generated in the body of all creatures by the processes of digestion and of the decomposition of parts of the body. The expulsion of the child is but an intelligent work of this additional current, and it is the determiner of the proper day for the birth of the new person.

A comment upon the use of an animal soul and orga-

nization in the construction of human beings is of great importance, and it must be given in this place. At any period of the development of the foetus before a pressing of the head is complete, a discovery of the species of animal whose soul is being made a human being can be obtained. As certain as a child embryo of a few week's development is capable of being seen if taken from the place of its development a sight is obtained of an animal organization partly changed but wholly manifest. It will be of one of the animals that dwell where the mother dwells, or where she was at the period of conception. Only an uncovering of the developing object is necessary to disclose this astonishing fact. It has even been disclosed when a child of such a period of development has been taken from the womb.

Just as certain is the fact that in the same degree of unfoldment of an animal in the womb of an animal female, there can be seen the form of a plant changed in part and in the process of change, if the developing object is taken from the female's body. All that has prevented the fact we are giving being discovered long ago and becoming a matter of common knowledge, has been the want of opportunities for beholding the appearance of unfolding creatures at all the stages of their transformation from one order of creation to another. Only a meagre amount of the opportunities for observing such conditions of a developing animal or person has been given people, but in every instance where a sight of a developing child has been obtained before a completion of its form was made, the animal which afforded it origin was seen. A few charts of the child at different periods

of development are now in the works of the medical profession, and all of them are a splendid confirmation of our disclosure to the extent they disclose the different aspects of the developing object.

A stronger evidence than any given by us in this connection, perhaps, is the discovery of the cause of a female animal possessing a desire for a begetting offspring in the spring of the year or early summer. This strange fact is to be explained in one sentence and forever borne in mind by the investigator of the affairs of nature.

All the annual plants are completely divested of their souls or gaseous copies by the commencement of summer, and the atmosphere is freighted with their soul-like forms. It is at this period that a capture of one or more of them is possible by the female, and by her union with a male creature. Another astonishing fact is the ability of the most useful domestic animals to acquire more than one offspring, such as sheep and hogs. Many bad animals are as capable, but they are given destruction by other animals and by people to such an extent that an increase of the species is impossible. The capacity for bearing more than one offspring is the greater development of the ovaries of the female animal. All the creatures whose young are numerous have large sacs of corpuscles called ovaries, and they are constantly supplied with corpuscles by the blood of the animal. All animals possessing long and thick hair are the most capable of bearing young. A hog is only given fat instead of hair on its body as a consequence of a great amount of excellent blood.

A splendid provision for giving people a good amount of the more useful animals is found in the greater capacities of the male sex of such animals for copulation with the female. The same good provision is seen in the capacities of the more intelligent people of the world, as compared with those of savages. Still greater is the provision in the men of great capacities of brain and nerves.

A grander fact than any in the past portions of this chapter, although given in our chapter on the origin of races, is the interesting and important truth that a human family is but a variety of species of animals in human form, and that in every community the naturally different classes of society are but the different species of animals given human organization. As many classes of people are in a country as there are animal species and no more. These classes are but the species of animals, and every person of each class is practising what the animal of the species that gave him or her origin is practising. We mean by practising the manifestations of the propensities of the animal. All classes are acting, so far as their propensities give incentive for action, just as the lower order of creatures acted, and never in any other way.

In this wonderful fact a plain and most sweeping demand is come to every community of people to clear its locality of all species of animals that are not of use to the people, and whose characters are bad. A cat and dog are wholly useless, and a destruction of the animals is as much a necessity on the part of the people as a teaching of a child to be honest and good. It is im-

peratively commanded by the good of society and by the Giver of all life and blessings to both man and animals. The cat when in human form is as cruel and deceitful and dishonest as when in feline aspect. One is always a sly, cruel and thievish person. A dog is never more than a soldier or politician in a position in society, and it is nearly always at the heels of a better person or in a brothel of lust and intemperance. If no dog or cat could be given conversion into human beings, there could not be a thief or brothel in a city, nor a want of a jail or house for the insane. Every bad element of society is obtained from such animals, and it is a fact that every place of a vile character in any city or port or town is given its establishment by people who were once dogs and cats.

Let our comments upon this question be forever in your minds, good observers of our work, and give a word to every wise mortal for a people to change their societies by a removal of the obnoxious creatures from the midst of people. By and by the fact is to be so plainly seen a dwelling with bad animals will be an impossibility, and all the welfare of a community in respect to the character and organizations of the people, and from the absence of a dog and cat, will be obtained. All communities will be without them in a day to come, and no disgusting animal will be permitted to live or perish in the vicinity of a human dwelling.

We can close our comment on the spirit side of creation, and it shall be followed by a discussion of the future events of the people and nation, and of the whole world, in matters of public importance. A chapter of prophe-

sies is coming, and only prophecies. It shall contain a description of all the control of the public affair of this and other people, and a description also of the persons of a spirit life who are to-day and who will be in another day controlling the affairs of societies and a nation. Their present and proposed work shall be uncovered, and by their command. It shall astonish all classes and scare all wicked people. A whole world shall be compelled to observe the writer of this book, and pay a respect to the contents of the volume.

A spirit sphere of plant and animal souls is the dwelling of human souls, and a spirit of a person is placed upon the top of the cavalcade when it is out of the body.

A current of the mind of the Almighty which is passing out of the world toward the sky, and thence to the poles of the earth, is the power that gives a soul its elevation to an elysian field prepared by God. A will of a spirit can take it to any part of the heavenly sphere, and by a mere desire to go. There is no point in the sweep of the current of power that includes the world to which a human spirit cannot go, and the soul can come back to the surface of the earth as easily. A dwelling in this paradise of the human spirit is but a better opportunity for a good and glorious work. The employment of every spirit is the benefiting of a world of mortals by a work upon one or several persons.

The work is always a teaching, and a good word, of course, is but part of the teaching. The whole civilized world is being converted to a consciousness of a spirit presence and operation, and when it is a little more understood all the spirit world will vault into view and

become a part of the mortal world in fact. Spirit and mortal will dwell together and assist each other in a grand and beautiful order of work. All degradation is gone, and a wisdom is the want of all. All will acquire it, and all will be blessed.

A control of a person by a spirit is generally by a giving of different thoughts to the person, and often by giving different desires. When a change of ideas or thoughts are insufficient to alter a person's purpose, a will of the spirit is exerted and with such force a fear takes possession of the mind of the individual, and it is sure to destroy any desire of the person to pursue the bad or injurious purpose. When this is insufficient a warning is given a person that is to be injured by the controlled person, and a chance given one to prevent the wrong himself or herself by a defense or by a change of location. There is but one class of persons who cannot be given a change of purpose by changing their ideas or thoughts, and this class is those persons whose origin was a very vicious and cruel animal—a cat or other feline animal. A person whose origin was a useful domestic animal can always be changed in any pursuit by a change of his or her ideas upon such affairs as the pursuit concerns. A person whose origin was a dog can be changed by this operation, as a rule, and if not done can be changed by a will always, and all such persons are given such control if it is a proper work for a spirit companion. A whole order of such persons in great cities are constantly controlled by the spirit people; and for the good of the community. They are at present useful in great cities, and when they are controlled

by spirits and by the church, are generally industrious and without detriment to the people in any startling degree. A wise person is, of course, a good power in all communities and one is greatly assisting in a control of the more undeveloped classes. A spirit operator is also controlling all other classes so far as their well being, and that of others are advanced by it. A teaching of the better class is the principal work of a controller in spirit form, and it is a great advantage to the people to have good counsellors in the community. All considerable communities do have such persons, and the people follow their advice in a measure.

We are now to close our chapter on spirit creation, and we will offer a word of advice to our readers in closing. All people who are created from the souls of the useful domestic animals are given a spirit attendant capable of selecting a pursuit, or any good work for the person and one always does. In all cases such persons are given a proper kind of work sooner or later, and they are always in a useful work, and have means for its support and abundance of it. Their spirit attendants can so easily control them it is certain to be the fact that they are always given good pursuits in a short time. They are always conscious of good influences about them, and always have good spirits when not in bad health. A spirit gives them power to do a great deal of good at the same time. A bad person is nearly always out of employment, and because one is not easily impressed with good ideas or good purposes which he should follow.

All good people are given a praise by a spirit com-

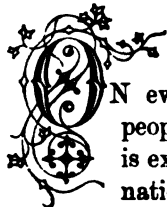
panion, and it is felt by a consciousness of having done some useful act, and it assists them in acquiring strength for other good works.

All persons of such an origin or character are given a good companion of the opposite sex in the course of their lives, and by a spirit selector of the person. One is sure to be given a delightful associate of the opposite sex in the course of a life time, and it comes always at a time when one is desired most, and can be of most service and pleasure to the person. It is always accompanied by a success in business and a plenty of means for existence. It is never a barren gift or a failure of perfect satisfaction. A maid of such an origin, no matter what her age, can be sure she is to have a perfectly satisfactory companion of the opposite sex before she leaves the world and long before. All bachelors of such an origin can be as sure of a companion of the female sex as completely satisfactory. No person of such an organization ever failed to become a husband or wife to a dearly loved person before life was over, and when it was for the pleasure of both parties.



CHAPTER XXX.

Every country possesses means for knowing a future of its people—What the means are—Object of our discussion of spirit control of people—Consequence of a knowledge of the facts—Community of people a community of species of animals, given a greater development—People are acting as animals act when not controlled by a spirit—A great brain of no value unless given cultivation by a spirit—People can learn by their senses only what an animal learns—They cannot learn more without assistance—God gives certain information directly—A spirit gives the balance that a person cannot get—Extent of a spirit teaching—Kinds of teaching—All intellectual acts promoted by a spirit control—System of spirit teaching—Its extent—What the spirit people have discovered—It was at once given the mortal world—Consequence of it—Why facts were given one at a time in the past—All events hereafter to confirm our prophecies—Explanation of the different kinds of spirit control of persons—Why some spirit work is discussed and others not—Future use of nature's power—What gives inventions—What are to come—Warnings given people—Impressions of facts beyond reach—Love a spirit gift—It is always a mere spirit appreciation of and feeling for a person—A description of the office of a spirit in producing affections of persons for each other—What the facts disclose of a spirit love for other spirits and for mortals—A glorious fact for people.



N every country of the globe where civilized people are dwelling a competent opportunity is existing for discovering the control of the nation and society and individuals by the dwel-

lers of the spirit world. This great opportunity for a discovery of the cause of the actions and a future of nations and societies, and of the more consequential persons in each different society, is a knowledge of what the commencement of a person is, and what the work of the nation or community, and what the people have been in the past, or rather what the more capable persons have been in respect to actions and habits. Every nation is possessing a complete amount of fact for a complete solution of the problem of the future and of the fate of every society and of every prominent person in it.

To a person of sufficient wisdom to discern that a mortal community is controlled in nearly all its operations by a spirit community, it is but necessary to be acquainted with the experience and abilities of those persons who were, in the past, the principal operators of the affairs of the people.

To those wholly unacquainted with this fact it is necessary for them to observe the actual condition of society, and the objects pursued by classes of persons, and the actual origin of a person.

We are to discover all the facts of a character to point the future condition or experience of a society and nation, and the operations of the more important persons. The consequence of our work, if it be correct, will be a deciphering of the operations of governments, associations and persons, and an uncovering of the future of all such objects, and the whole consequence of the conditions of the government, society, association and person. A chapter of actual revelations of the condition

and future of persons and public institutions is, in fact, the object of the work. A blast of every degrading practice of a community, and a destruction of every superstition and foolish worship is possible if our chapter be correct, and we intend it shall be wholly so.

A degradation is an immoral condition of practice of a person, and so is a superstitious worship. A folly is a waste of time by any practice, or the neglect of time, by the absence of a useful work. A clear and thorough description of a government or society or association, or condition and capacity of a person, will be given as the part of our subject concerning one of such objects is discussed. A greater uncovering of the situation of persons and public institutions than any ever given by a pen in a mortal hand shall be performed if our conclusions are proper, and as clear and thorough an uncovering of the spirit control of persons and organizations of persons shall be performed.

Let us ask our readers to be patient while we approach the disclosure of the actual control of mortals by a spirit, and if we are given a careful observation of our comment upon the condition of persons and association of persons, our description of the operations of a spirit with mortals can be more readily observed and better comprehended. All who will carefully consider what we offer shall possess a conception of the affairs of a people, and of the spirit control of a people that will enable them to comprehend the cause of all affairs in a government or community of a public character, and all the actually intelligent operations of persons.

A person is but an animal of a particular species

given a control of its voice and the use of arms for an intelligent and useful work. All the actions of a person which are not the consequence of a spirit control, are the practices of an animal of the species of which the person is but a human copy. The person in all his or her actions that are not caused by a spirit control of the organization is but performing a satisfaction of a propensity of the animal which furnished the origin of the person. All the acts of a person that are not barely animal performances are what a spirit or more than one compels by a control of the mind of the person, and the amount of intellectual actions corresponds with the degree of development of the folds or capacities of the brain. A greater and well balanced brain is given almost an entire control by a spirit, and it is merely the influence of the spirit controller that prevents the person acting as any uncultivated person of small brain acts. The possession of a great brain is no guarantee of a good and intelligent conduct of the possessor, and if the brain is not given a development by a spirit it will be of no more value than one of smaller extent, and it is only a spirit that cultivates a brain in any instance. An education is but a catalogue of worthy facts obtained from books and persons, through the assistance of a spirit controller of the student.

A single lesson of a book cannot be given the mind of a student by the effort of the person only. Only a fact a sense can give is got by the person's own will, and because a power is not in the brain to obtain one by any other process. The brain has no capacity to obtain a fact except by the senses, and no idea of any

character a sense cannot give is given the person by the person's own effort. A few impressions are given all persons by a power of the atmosphere we are calling God, and these are such as a spirit cannot give. All of them are facts which a spirit gets only by a God in the form of a current of so-called electricity.

An impression of a child that it can obtain food at the breast of its mother, and the consciousness of all persons that a certain species of animals is venomous, or that a destructive beast dwells in a forest, or that a bad atmosphere of a place will cause sickness or death, or that a person of a certain kind of appearance is a bad person, or that a change of climate will affect the strength and wants of the person, are given by God direct, and without an effort on the part of the person. Just the same amount of teaching is performed upon all the mammalia animal species, and some of it upon the less developed animals. Barely what is of use to the animal of this character of teaching is given by the Almighty.

The only use of the spirit teacher is a giving of a fact or class of facts to persons of the mind of a spirit, and the teaching is but a stamping of the facts in a spirit mind upon the mind of a person. This is the greater part of the control of a person by a spirit, and the balance is operating on the body of a person through the brain and nerves by a will of the spirit. This latter kind of control is merely giving a scare or a joy to a mortal. One is to deter the person from doing a wrong, and the other is to compensate one for a good work, and to encourage a still better work or a continuation of a good one.

Let us be understood as stating that all the uncontrolled acts of a person are the practices of an animal's propensities only, and that all intellectual actions, or such actions as are not to give a propensity satisfaction, are the products of a spirit control and direction. The control by a spirit is the teaching of persons and giving greater progress to a community, and preventing wrongs. All these objects are obtained, and the only exception to a complete success of the operations is in the case of very vicious persons, who cannot be given a complete control. In such cases wrong acts are prevented by giving information to the persons upon whom the wrong is intended to be inflicted, and by the warning a wrong is prevented.

The good that a spirit world can accomplish for a mortal world is the sum of the teaching of good facts and preventing wrongs, and this is all the Almighty can perform, and it is all that is of consequence to people in the way of good works.

A complete system of control of mortals is in operation in a spirit sphere, and an organization of spirit operators is as perfect as the system of operations. Nearly all the spirits of the spirit world, who are but lately in a spirit life, are given the office of controlling individuals. A great portion of those of longer existence in spirit life are giving information to those less informed. A small portion of each class are given the task of getting facts of consequence of the present and past experience of the world's people, and of the operations of nature of the past and present, and discovering the consequence of the existence of facts, and of nature's

operations. A few spirits of great wisdom are giving the balance their discoveries and directing the manner of giving the knowledge to the mortal world.

A complete solution of all the problems of the operations of nature was acquired by the better spirit minds, and in an hour after the work was completed a start was made in the work of bestowing the information to people of the world of grosser character.

Our pen has been employed to do the writing of a spirit word upon the affairs of creation and of the experience of the human family, and all that was intended to be given will be in the work of our books and the paper we publish. It is nearly all performed, and when the work is done a world of mortals is prepared to accept it. Our article on the question of the experience of the human family will be finished in a dozen more chapters, and when it is closed a person of civilized condition is not on the globe who will not have obtained some knowledge of the work and of all our articles.

When the disclosures are completed, our task is to furnish people with the books containing the facts. This is all our work is to be, except the giving of a journal, and a paper will only serve as an explainer of facts already given, and as a good counselor for persons. It is barely to assist in giving people a conception of our work, and in spreading an understanding of it.

A great change in the condition of society is coming as quickly as our books are in the people's hands to a considerable extent, and the change is in a small measure commenced now. A greater change than any yet given the world is to come, and because a greater under-

standing of the affairs of creation is given the people. In the work of our writing there is to be discovered the commencement of the change in the affairs of societies and of a nation, and all the changes that will occur will be but the consequences of giving the work to the people and of the additional articles of a descriptive and explanatory character.

Every operation of a spirit control of persons in a public affair will be a confirmation of our work, and every occurrence that is a consequence of a spirit control will be another confirmation, and the whole of the work of a spirit people in matters of public character upon the world will be a co-operation with our own work and a part of the control of a people of the world.

Let us now advance a step in giving our disclosure of the actual facts of a spirit control of the people. When a spirit is at the side of every person who can be given a good control, and made wiser and better by it, a way is prepared for a general movement of the spirit controller toward the accomplishment of a work of a character of a public or more extensive character, and which could not be given a people by a single mind operating upon one person in one place.

The first step to be accomplished is to give a people information upon what is not understood by them, and it is performed by a control of a great brain and speaking or writing through the instrument, and in most cases without the person being conscious of the control of his mind. All the wisdom the person is given is by him supposed to be the consequence of his own study or reflection. In some instances the control is known by

the person, and in such cases the person is giving the fact to others. The most conspicuous example was that of Christ, and those of Luther and Swedenborg were significant.

When a person of great capacity is controlled, a disclosure of some operation of nature is given people, or a fact which causes a change of great consequence in the people's belief upon the questions of religion or politics or society, and the consequence of either work is a greater information in the minds of the community.

As certain as the work is given out an acceptance of it by all classes is compelled, and it is then a permanent fact in the people's possession. The acceptance is always as quickly given the work as a people can make use of it, and it is often but a portion of the people who can make a good use of it at the period it is given. Other people obtain it when it is of consequence to them. To-day all classes can make some use of a great discovery at once, and a discovery at this period is given acceptance in a few years.

The work of our pen is given acceptance by all classes in less than ten years, and by the more intelligent classes in less than five. When all people accept a discovery as a fact it is a part of the store of knowledge of the whole people. From the period of the discovery of the character of the solar system, and which was the first disclosure of the operations of nature of any consequence, except what people could obtain by a sight of the eyes, or another sense of the body, to the present day, a very few discoveries of the unobserved facts of nature have been made; not more than a half dozen

were given the world. In every disclosure the person whose brain was given the impression by a spirit teacher, has been able to offer but one fact of the whole number unknown to the people. One fact of great importance was all that was stamped on the good mind, and it was all that the people could be given with profit at the time.

Now all the facts of creation can be uncovered and to the advantage of all people. This is because there are acquired means sufficient to give the facts a use, and because a greater amount of opportunities are existing for a complete verification of the facts, and for a disclosure of a use for the information. In the acquaintance of people with the uses of a power, there is a considerable means for making use of a greater knowledge of the nature of the power. In a considerable acquaintance with the use of a medicine, there is means for discovering the uses of a better remedy; and in the acquaintance of the people with the use of the loom a means is obtained for making a use of a greater amount of complications of the machine for a more complete and beautiful work. And so in every direction of the uses of knowledge and a greater familiarity with the facts of which the knowledge consists, there is a preparation for further disclosures in such directions. In all the disclosures of the facts of nature, and the uses of facts of all kinds obtained by the people there is sufficient preparation at this time for a general uncovering of natural affairs and a means for a use of the facts given an uncovering.

The hour has come when the whole civilized world is to be given a general observation of all the facts and

operations of nature, and the uncovering is to be found in a spirit offering of our work, and one which to-day is but imperfectly seen and by a few people. We are without power to cause it to be more observed until our work is completed, and it is completed when this book is in the hands of the people who are waiting for it.

Let us advance another step in deciphering the operations of a spirit world. A general control of the people of a community is performed and a work of public consequence caused to be executed when a want of a community is such that a wrong would be done if the work was not performed. When the change in the affairs of society is begun it is through a person of considerable intelligence, or one capable of being impressed with a great fact, and when it is given the community the spirit controllers of other persons who can be spared for a promulgation of the fact or extension of the work are requested to impress the fact or the character of the work upon the persons' minds, and as far as is consistent with the well being of individuals to cause the fact or work to be given an illustration or other assistance.

When this order is given the fact or work is at once discussed in all places and given a general publicity and then an acceptance. All who take part in the discussion are compelled to do it, and both sides are controlled in the work, and the opponents as much as the supporters of the new idea. When a work is not contested but given acceptance without discussion it is because it will not bear a discussion, and a discussion would destroy it. Such has been the case with every religion a spirit power has given a people.

The acceptance is obtained without discussion of the question, and by giving a fear to the people that they are to be injured if they do not accept it. All such acceptances of a religion are for a good of the people and for a temporary good. The work or matters of belief are all that the people can appreciate, and the best ideas upon the question of a religious character that the people can adopt, and the belief is the most competent means of controlling, those portions of the community who would be vicious and immoral without a scare upon their minds.

A better operation of the control of a person by a spirit is the giving of inventions of a mechanical character, and every invention of a plan for performing a work of use to a people is given a person by a spirit. One is not in use in any community that is not a spirit gift to the community or to some other community from which it has been borrowed. Nearly all the possible inventions that can be of use to mortals have been given, and but few more can be given. The use of so-called electricity is still limited, but it is as great as the good of people will permit at present. When some of the questions of importance to the laboring people are properly settled the other uses of this power will be disclosed, and the disclosures will be through a good mind of considerable capacity. The most important uses yet to be given the power are the carrying of people and goods, and the transmission of pictures, actions and colors from the place of action to another.

This invention of transmitting a picture of a scene of both actions and colors will be but a copying of the

organs of sight in a creature, and it will be the last invention by which a work of the body will be copied. The invention of telegraphing is a copy of the brain and nervous system, so far as the philosophy of the use of a current of electricity is concerned. The telephone is but a copy of the mechanism of the ear, so far as the employment of a current of this power is obtained. A camera obscura is a copy of a ventricle in the brain as well as the eye, and the phonograph is a copy of the capacity of appreciating music, which includes a fold of the brain and one of the chambers of the ear, which contains a species of *vitreous humor*.

Another great means of instructing a person by the spirit teacher is the employment of a book or other educational work, and when the person is studying the work a spirit gives the mind assistance and impresses the fact on it. Without this assistance the child or older person could not obtain the ideas. This fact has been previously stated, and it is given again to complete the catalogue of means by which a spirit can give instructions to a people.

A wise and most important way of giving information is the controlling of a person's mind in a way to cause an examination of certain objects or facts not understood, and it is performed by giving the will a connection with the objects or facts to be investigated. When the will is connected with the matters for a certain time an impression of a good comprehension of them is obtained by the person. The most important part of the operation is the impressing of the facts upon the mind, and it is but a spirit mind that is doing

it. The facts in the spirit mind are copied in the human mind, and as perfectly as a photograph is taken. The direction of the will to the subject is but a withdrawal of it from other subjects.

A still more beautiful way of instructing a mortal is the giving of information of the character and consequence of objects beyond a person's knowledge altogether, and it is barely sufficient to induce a person to go to the object and investigate it. A discovery of unknown countries was a consequence of such a teaching of persons, and all the discoveries of metals and products of the soil before unknown were other consequences of the good way of giving information by a spirit.

Another character of teaching by a spirit is the giving of information of a water in the earth that is of good condition for a people. The good impression that causes a discovery of the weather that is to come by the use of a barometer in the body is another operation of giving people information. A barometer is in every bone that possesses a marrow, and a spirit can cause the the marrow to ache a trifle when the weather is changing for a storm. It is performed by giving the person a current of power from the spirit's body, and it causes a marrow to decompose more rapidly, and the current generated presses the bone and marrow. Finally a spirit gives information of any action of a person the knowledge of which will be of benefit to the person impressed. In this operation a great variety of actions and conditions of a person's mind are communicated to others. An intention to do a wrong is given a disclosure before

the act can be performed. By the information given the wrong is prevented. A good act is often performed by a person, a spirit informing the mortal that a chance is existing for the success of the act. An affection possessed by a person of one sex for one of the opposite sex is given by a spirit, and a single exception to the fact has never existed, and one never will exist. A passion for a companion of the opposite sex is all a beast can possess, and it is all a person can possess of his or her own powers. A spirit is the giver of affection, and it is barely a bestowal of a spirit's appreciation of another person who is nearly the same in degree of development, or who possesses nearly the same amount of capacities and good qualities. The spirit is the better judge as to the capacities or development of a person, and the choice of a spirit for a companion of a person is always the best possible under all the circumstances. A change is often a necessity, and when it is the parties are given separation by a spirit direction—often by a suit for a divorce, but more frequently by one leaving the other. People who marry without love are their own choosers of a companion.

It is always one spirit that gives two persons an affection for each other, and sometimes it is only an affection of one for the other that is given. In the case of an affection by each person it is given for an inducement to marriage, and when it is given but one of the two it is to induce kind and useful acts of the affectionate person toward the other. The affection is gone as soon as the good deeds desired are all performed. In giving an affection to a person for another person, a spirit is in

the company of the loving person, and bestowing its own appreciation of the other person. The continuance of the affection of a person for another is caused by the spirit companion, and it is always made to endure as long as a good can come from it. The operation is only a bestowal of a spirit appreciation of a person to another.

A love is but a fine appreciation of a person, and a feeling of pleasure obtained by the possession of the fine appreciation. A spirit only can give it. In this strange and all-important fact there can be discovered all a person can want to discover of a difference between a spirit's affections for a spirit or mortal and a passion of a person for the association of another. All earth is without a lover unless a spirit produces one. A spirit world is full of lovers. A person possessing an affection for another of the opposite sex is appreciating a love a spirit companion possesses for a mortal, and it is a fact that all spirits are able to love any person as a man or woman loves a person of the opposite sex. The gift of love to a person is possible, because a condition for an appreciation of one of the opposite sex is obtained by a passion for the person's companionship. It is not possible to give a love as great to a man for a man, or to a woman for a woman. A passion is wanting in such a case as a species of preparation for the good gift. All passion is destroyed by a perfect love, and no one is able to obtain a complete gratification of passion with the object of his or her affection. It is not attempted except where a child is wanted by the loving companions. In no instance where a passion is operated for its gratification only does a pure affection exist.

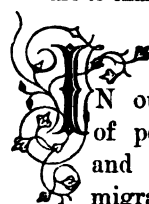
We can now undertake the disclosure of the present condition of societies in this and other countries, so far as our space permits. We shall give a description of the changes that are to occur, and which are desired by a spirit controller of all public affairs, and of persons where there is a work of public consequence for a person to perform alone. Of course no minute character of disclosures will be made beyond what will be of consequence to the people.

When this work is in the possession of the people there will be persons who can continue the uncovering of the operations of spirits with mortals, and the question will be the most absorbing and the most profitable of any in the people's minds.



CHAPTER XXXI.

In every country there are as many classes of people as there are species of animals.—Every community has most of them.—Classes are discovered by disclosing their origin.—The future of people is known by learning their origin, pursuits and control by spirits and the ability and habits of the greater persons of the past.—Description of all the different classes.—Disclosure of the spirit control of people in private and public affairs.—Control of the government to-day.—What is to take place.—Control of the President.—His controller. Future of the great political parties.—Laboring men's operations.—Who is causing them?—Spirit of Peter Cooper.—Consequence of his control of the laboring party.—The movement he is controlling will succeed.—Interference of the Catholic Church.—The community of New York City.—What is in it is a detriment.—Cause of it.—Destruction of it.—Chicago.—Great wonders of its present community.—Future of the city.—New Orleans.—Its future.—San Francisco, its future.—Consequences of the publication of this book.—All societies are to change their education and condition.

N our country there are only as many classes of people as there are animal species in it and in other countries from which the immigrants come. We repeat, there are just the same number of classes of people as there are of species of animals in this country and other countries in which the emigrants to this country were born.

In every community there are all the different classes of people obtained from the animal kingdom except those given being from the souls of cruel and ferocious beasts of the forest and in the communities adjacent to great forests. There are some of the latter class in some communities. The classes are all given being from the different species of animals, and a class is not on the world who are anything more than a species of animals given development into human organisms. To decipher the conditions of society is to detect the people of each class, and discover their propensities and pursuits and the control of them by spirit people. A complete discription of the classes of any community is given by disclosing the origin of the different persons, and pointing out the pursuit a class can follow the best, and what additional work the class is performing as a consequence of a spirit direction of their faculties.

A general idea of the condition of society is obtained by a discovery of what constitutes a class and the work its members are engaged in. The balance of the comprehension of the community is got by a spirit disclosure of what a spirit or spirits are compelling the different classes to do. Of course a discovery of what a spirit people are doing can not be made to any great extent except by a spirit communication of the facts—obtaining a general idea of the classes of a community and a knowledge of their practices is the first step to be performed in obtaining a knowledge of the future of a community. This is our first work and it is now to be performed.

A cat is a cause of one class of a community, and the persons of such an origin are always cruel and deceitful and thievish. They are only fit to be the servants of a better class and they are always working for other people, except in a few cases where the persons are given considerable improvement by a parent's influence. Such persons are able to perform a business of manufacturing or selling goods of a small or cheap kind. A small store of toys or other cheap articles is occasionally kept by one. A dishonest manner of dealing is certain to be adopted by the person and all the people who are acquainted with the person are conscious of his or her deceitful practices.

As servants such persons are always giving an employer a suspicion of their dishonesty and one is never long in the employment of one person. When the catlike being is away from home a constant practice of deceiving others as to his or her character is performed. The most heartless murderers and abusers of women and children are of this species of people. A control of them by a spirit is limited, and it consists of giving them information and scaring them from a purpose of committing wrongs. When they cannot be controlled their proposed victims are given information of their intentions.

A drudgery in almost any case is the work of the person and it is in a measure of use to the community.

A dog on two feet is but a follower of another person in nearly every instance. The man or woman is a servant in most cases. Some persons of the class are

mechanics but their work is given an employer as a rule.

A few whose parents gave them a considerable cultivation are able to get into an office or a pulpit. A place is always wanted from which a speaking to people can be performed if the person can speak correctly. A pulpit is a splendid place for the person, and more than one-half of the preachers of religion are of this origin. Such persons are affectionate and generally honest. The women are quite moral, and as devoted to their children as the mothers of any other class. The men are as a rule sensual and often quarrelsome. A blackguard is always of this origin. He is barking at a better person. A control of the class by a spirit is considerable and it consists in giving information, and preventing the commission of wrongs. A great portion of the inventions of a community are given by this class. All the better devices for performing a work are invented by these persons. In cities the use of the class is greatest and because great numbers of people willing to perform manual labor are wanted.

The usual employment is in factories, and places where skill is essential in the labor performed.

A bird of the domestic species is the origin of a great class of people, and there are as many varieties of the class as there are different species of domestic birds. The hen, duck, goose and other domestic birds are all given development into human forms in every considerable community, and the differences in the varieties of the class are the same as those between the different species of birds. The difference in the people is not

great, but quite enough to disclose the origin of the person. All are quite good and useful. No person of the class is very talented, but often one is supposed to be very intellectual when the suspected intelligence is but a conceit and pride of the individual. A gobbler in human form is always a very conceited person, and is constantly attempting to make people believe he is wise. When a test of his ability is presented he will signally fail and then give people to understand that it was but a contempt for the task that caused him to abandon it. The other individuals of the class are acting as the birds act, and their want of great intelligence is a cause of their being deceitful and giving show instead of great works. The women are as fond of children as a bird is of her chicks but the men are not fond of their offspring to any great degree. A musician or speaker is often found in the class. All the persons are fond of music, oratory and fancy colors. A theatre is a delightful place for every one of the order. There is no criminal among the class, except a petty thief, and there is a small amount of immorality. A degradation of any kind is not among the persons. The class is active, cleanly and very practical. A spirit control of its members is to give information and promote a greater development of music and art. Painting and composing music are works to which the people are best adapted. In some instances good speakers and teachers are developed. The class are apt to quarrel in a petty and spiteful way, but it is never a dangerous conflict with them. The Episcopal Church is composed of such people almost wholly, and it is the best

class of people who are attending a church as sincere worshippers.

A hog is a splendid origin of persons and all the class whose origin was of this animal are very capacitated and usually honest and good natured. Every person of the number is capable of becoming a philosopher of note and all who are educated to a considerable extent are prominent persons in a community. A great amount of enterprise is possessed by the class and their pursuits are always of an important character. No obstacle is so great it cannot be overcome and no person can change the purpose of one of the people. A destruction of all obstacles in the nature of opinions or prejudice or fear or folly is carried on by the indomitable pusher and when the ruin is cleared away a good object is accomplished. A good property or good fame is acquired by the capacitated person if he is educated, and often the education is obtained by a use of books and opportunities outside of the school.

A spirit control of the class is the bestowal of great ideas to the good minds and a direction of the person in the pursuit of some good object. The greatest men of Europe and America were often of this origin. All the discoverers of the world of any consequence were of the origin of this class and no discoverer of a fact of nature was ever born in a country where the hog was not dwelling.

In the countries where this animal does not dwell there is not a scientist of any ability. A person cannot be a scientist of ability who is not of this origin.

The goat and sheep are causing a considerable class

of every community where these animals are cultured and the persons of such origin are always good. The women are as affectionate as a spirit and as delightful in character. A man of the class is generally wise and aimable, but is as sensual as the male goat or sheep. A want of chastity is his greatest fault and it always gives him a weakness of body and shortens his life.

A spirit control of this class of people is the giving of intelligence of every character and particularly in the development of education in all the more useful branches of learning. The best poets of the world were all of this class, and in no country where goats and sheep are not existing has there been a poet of any note. The best class of women of the world are of this origin, and it is always a delightful woman whose origin was either a sheep or goat.

A class of people are given existence from an ass, but in this country there are so few animals of this species, no great number of people are of this origin. In Italy and other countries where the ass is numerous a great portion of the people are of this organization. All the Italian immigrants to this country are of this origin. A stupid but useful person is the being, but in a country like Italy he is doing considerable good by keeping the country in a condition of cultivation until a better class can occupy it. No great control of the class is performed by a spirit, and what is exercised is to give them a better education and a greater profit for their work. The use of the people is almost wholly in the way of manual labor.

A cow and ox are giving a community a great class

of people, all of whom are as good and useful as the animals. They are strong, benevolent, industrious and capable of learning to a considerable extent. No very brilliant person is in this class and no criminals. All are opposed to a degrading worship and none can observe a particle of use for a church.

A spirit control of this class is in the instructing of their minds upon all subjects of practical importance.

A horse is also giving a considerable number of people to a community and the class is as easily seen as the animals; all the persons are tall and spare and active; all can walk a great distance, and stand on their feet for hours without fatigue. This class is the most intelligent of any, except those whose origin was a hog, and they are but little inferior to them. A good person is sure to be constructed from the soul of a horse and one capable of being given a great amount of ideas of an important or sweeping character.

A spirit control of the class is in giving great facts and propositions for the advancement of the people and affairs of a public character. The people are the most easily impressed of any. Doing good is the great propensity of the person. The best teachers of a spirit world are giving information to these good people and in a few generations they can control a whole nation through their minds.

A class quite small exists in all great countries whose origin was the vicious animals of the forest, and because the people are in some parts of such countries dwelling upon the border of a great forest. So few are given existence from such origin only a word need be offered .

concerning them. They are all cruel, cunning and dishonest. They are the desperadoes of a community, and they are in every existence the worst class of people. All are murderers by nature and every one will sometime during life commit murder upon one or more persons unless given a great amount of cultivation by parents and a useful pursuit. A bear in human form is the most competent marauder upon the property and interests of people, and one is never content except in a plundering of a person or community. He is a coward always but never gives a person a chance to discover it. A wolf in human clothing is a cunning person but cruel and selfish. One is always inciting a war or depredations upon persons or property but he never undertakes such a work without the assistance of a gang of accomplices. A band of robbers in human form is always found where wolves dwell, and in our country people are often startled by the disclourse of a robbery of passengers in a stage coach, or of a train of cars, or in a gutting of a store in a remote place.

A panther is sometimes seen in the human being and a desperado of the worst kind is that person. His whole conduct is a prowling for a chance to murder and steal and perform acts of cruelty and insult. A propensity to insult and defy a person is always conspicuous in such a person. In every such person an eye is constantly flashing and the hair is sandy and coarse. The limbs are long and strong, the arms considerably longer than those of other people. Such a dastard should not be permitted to be at liberty a day, and one is best employed as a show in a cage. He will consent

to the imprisonment if he is given a part of the income for the display and a cat or other small animal to teaze and hurt when he is not glaring at people from his cage.

We are now in a position to discover some of the present conditions of society and we will discuss a change that is coming. We shall point to a change of the conditions of people in other countries, as a consequence of a spirit control of a person and communities. A government of this country shall be our first subject for a disclosure. A discovery of what a spirit is performing upon the minds of a people has never been given the world because it was never for the interest of a community to get it before. A want of knowledge of a spirit existence and power has been so meagre a disclosure of the actual character and extent of spirit operations with mortals, could not have been fully accepted it and without a complete acceptance it would not have been of great value. It would have caused dispute and dissension among those who were concerned in public matters. To-day a sufficient amount of information of a spirit existence and presence is obtained to cause a general acceptance of the fact of a spirit control of all persons in matters of private and public importance, when the fact is given an uncovering. Our disclosure shall be accepted and by all classes in a very few years from the time of its publication.

The government of this country is now controlled by a spirit person who was once a senator from the state of Illinois, and who was possessed of a brain so large he could be made to undertake any political work, and

give it a great degree of success, and in some of his acts he could acquire a complete success. He was the person who divided the democratic party by becoming a candidate for the office of president where a friend of the slave was elected, and the operation was a mere plan for causing the election of a lover of liberty. Mr. Stephen A. Douglas was the person. His spirit is to-day controlling the president of the country and giving him all the facts of consequence for a direction of his work. The president is compelled to be moderate in giving offices to democrats, and in assisting the late slave states to become powerful in the counsels of the nation. He is unable to break away from his party, but he is as much at a departure from it as his controller was when he was giving the country a division of the great pro-slavery party. He is actually dividing the party again, and it is to be seen in a few weeks by a discussion of the means for satisfying the wants of the laboring classes. The most of the democrats will oppose the right of the laboring man and be completely out of all connection with their body.

When this is plainly seen the people are in a position to learn that the old pro-slavery party of the southern States is out of any part of the control of the government and because it is still an enemy to a laborer. It is not to be given a control of the government to any extent again. The president is to be cast aside because he is unfit to grapple with the questions of the day and because he is under a promise to assist a member of the cabinet to become president. He is never to be given any office of importance again or be considered of any

great consequence in the minds of the people. He has been a mere instrument in a spirit power to give the people a dismissal of the bad person from the presidency who was associating with knaves and dishonest politicians to capture the government for the use of a cabal of plunderers, and worthless political characters.

He is not fit to be the president when a better person can be obtained, and one can now be found who will be better. Such a person is now in the city of New York, and he is known to us. This poor and defenseless working man is to be given a splendid friend in this person.

A coming convention of the laboring people will discover the person and have his assistance. He will be precisely what they need for a good leader and he is perfectly honorable. A casting off of the control of the government by the Republican party was for the purpose of giving the laboring man his opportunity to become respected and obtain his just portion of the products of his toil. The party is given a permanent defeat and it is soon wholly dissolved and out of existence as a political body.

A better day is for the laboring people and it is the placing of them on a plane in society from which they can obtain comfort and the respect of the community. A change is to come in consequence of a spirit control of a president and nation and it will be beneficial to every class of people. A smashing of all obstacles is begun and the power that is drawing laboring people to desperation in order to acquire for them a standing of respectability and pleasure in the community is the grand

soul who was so useful and good to all the laboring classes before his death and whose monument is the Cooper Institute in the city of New York. Spirit Peter Cooper is guiding the laboring people in this wonderful success in creating a laboring man's party. It is his spirit that is calling conventions of this class in several states. He is organizing a great party and it will be the only party of consequence in the coming contest for the election of president. All the spirit operatives of a political character are co-operating with him in giving a success to the movement. In his spirit life he is far more able than when in a body to give the people he was wanting to assist a chance to acquire their dues in all respects.

He is giving the chieftain of the great body of laborers at the headquarters of the organization his place, and a complete control. He is the one who is giving a political aspect to the cause, and he is the giver of a class of newspapers which are discussing the claims of the laboring man. When the people of other classes who are distrustful of the wisdom and purposes of the laboring class can realize who is causing the laborers effort for a position in society, it will be perfectly clear to them that the claim of the laborers is just. The extent of the claim is but a respect of the community and a fair pay. When they are obtained all classes of the community are satisfied and there is property for all.

We will now state that in the coming election of a president the laboring people are to decide the contest by causing one of the political parties to nominate a friend of the laborer and giving him their vote. The next president will be a person who is willing to give a

laborer an office and a monopolist a dismissal from one. Ever after in this country the laborer is secure in his good position in society.

We wish to give a description of a few of the affairs of the country, closely connected with political matters and which are influencing the acts of the president and congress.

In the money centres of the country, there is a growing disposition to overthrow a control of the government by the people, and it is taking the shape of a practice of purchasing the operations of the manoeuvrers of the elections and the action of office holders. Of course this is the only way a destruction of the power of the people to control an election and an officer's conduct can be performed by a bad class of people. The only purpose of this practice at present is to acquire an additional means for obtaining property and the opportunities for obtaining it by those having most. If the practice is made successful for a considerable time, another step will be taken in the direction of giving destruction to the people's control of government, and this will be a change of law and elections and for the purpose of disposing of all the action of the people in connection with government, and to release the property holders from a necessity to purchase a control of public affairs.

When the laboring class is given a better position in the community the destruction of the practice of purchasing office and the conduct of officers is accomplished. A buying of a control of the government or office of a person will be impossible when the laborer is given a fair portion of control of the public matters.

A cabal of politicians is to-day in collision with a catholic church for the purpose of obtaining a control of the laborers of catholic worship, and it is in the minds of the priesthood of that church to give the desired assistance. A promise is of course given by the cabal to a pope and the church that they are to be compensated by a more extensive consideration on the part of our government and by a considerable amount of patronage of the priesthood by the bestowals of offices upon some of them, and by as much legislation in behalf of the property and power of the church as it may be possible to obtain. The defeat of the pernicious work is certain and as fast as any step in the operation is taken. The work is but commenced and the defeat is keeping step with the attempt. A priest of this church of considerable ability is controlled by a catholic of the spirit would, and for the purpose of giving information as to the purchase of a pope's help and the pope's intention as to the public. His office is but to expose a dastardly attempt to scare catholic laborers from giving their support to the cause of labor.

We will now disclose a condition of the community of the greatest metropolis of the country in which there are many institutions with a purpose of defeating the will of the people in respect to the use of public money and the selection of public officers. A cabal of bad persons is in the city, and which is a species of confederacy for giving the money and offices of the city to the members of the confederacy. About one thousand persons are connected with the operations, and both the great political parties are represented in the company.

Every department of the city government is possessing some of the class, and in every court there is a clan of the class composing the justice and the lesser officers. The majority of the justices are among the class, and their part of the work is to give sanction to a law that a confederacy of plunderers obtains from a legislature, and give subordinate offices to the hirelings of the more capacitated plunderers. Every salary in the city is one half greater than it should be and the additional portion is to be given in part to the defraying of the expenses of the confederacy in cheating the people by an improper control of elections and purchasing improper legislation.

By far the greatest institution of the city is this association of bad persons for completely controlling the government and income of the city. No person not a competent operator in getting legislation for the class or controlling the vote of the people can obtain an office in the city or be given any portion of the public work except a drudgery of the most menial character, and the opportunity for a work of drudgery is given a person of no capacity or character only because one of the confederacy or a friend of one does not want it. One half of the income of the city is given the cabal of controllers as a pay for a work of controlling the community and cheating it. There is not in any country of the eastern hemisphere so monstrous a success of a class of persons who are wholly detrimental to the public good. It is the greatest swindle of the world, except what is carried on by a confederacy of priests of the Roman Catholic Church, and the whole institution is a copy of the church in its character, and given creation by a catholic

portion of the community. The entire cause of the great swindle is the practice of the catholic church in controlling and deceiving, and plundering the class who are worshippers in it. It is but an outgrowth of this church and every person in the confederacy of any influence is a catholic worshipper who is but following a precept of the church in controlling, deceiving and plundering the people of the church. An Irish population was the people who gave construction to the woe-ful cabal. A selected number of the class are organized and chartered by a statute to give direction to the plundering, and control of the people and the whole office of the corporation is to legislate upon the question of the distribution of offices and plunder. Its operations are in secret except a mere speech to a common crowd of ignorant people, which is performed only to deceive the crowd as to the purpose of the institution. This so-called Tammany corporation was given its instigation by a cabal of priests of the catholic church, and for a copy of the orders of knights once existing in all catholic countries where a pope was unable to control the people sufficiently through a priest of the church. An auxiliary to the church was the clan, and this cabal of the great metropolis of this country is but a pope's order of knights whose business is to bully, defraud and plunder the common people.

A destruction of the disgraceful and detrimental institution is being prepared and by a spirit controller of the people. It is to come in the shape of a complete destruction of the catholic church and which is to take place in a few years from the appearance of this work.

No church of the kind is to be in the country after our work is given acceptance by the people to a considerable extent, and it is to be accepted in a single year after it is out by a great portion of the people.

We desire to disclose the condition of a community in another great metropolis of the country and the next in importance to the city of New York. Chicago is the place. It is to-day a sort of Thebes or Alexandria, as these cities existed in the day of their greatest power. There is a class of people in the city who are but instruments in the control of the spirits of the old Egyptian and Grecian and Persian and Roman people of great ability, and the operations of this class is to make the city in appearance like the capitals of these old countries when they were in their splendor. Every great building in process of construction and every one finished within the past five years is as far as the material will permit a copy of a building in one of those ancient cities, and it is as plainly observed as the building itself. On a lake shore esplanades of great extent are made and the city is built back of the esplanades. All the great institutions of the city are given the same character as those possessed by these old capitals, and a people are walking in a splendor of Thebes or Persepolis in a dozen streets of the city. A forum is being built for a discussion of all great questions, and a splendid hotel in all respects to correspond with a palace of Xerxes or Alexander or Constantine is now projected. The streets are splendid and a stone is in a walk like that a Roman and Persian trod when a glory was on every person's brow in their countries. The purpose of this

great copying of a Caucasian people's capital is for an assistance in a complete control of the people when all the inhabitants of this country can discover that a Caucasian spirit, who is older and wiser than any other, is giving all the world a new and final dispensation of description of the work of God. Such is the fact, and a stay of the disclosure is only until the work is in a condition to be given a general delivery to the people. No person in this land is in the least conscious of the fact that a Thebes and Persepolis is being built in a plain of the continent, or that another Troy is being constructed where an earthquake cannot shatter it.

There is in this city a class of people who are able to perform a great work a Caucasian people could perform and it consists of making brick from a species of mud, and stone from a sand and lime.

A greater wonder is given in the description of the class who are anxious to destroy all the government and offices of the city. The same class of people who were wanting to murder a monarch of Egypt or Persia or Rome is dwelling in this city, and every one is a bear or wolf in human form from a border of a forest of Europe. He is there to give the people a caution as to the consequences of a dwelling of wild beasts with people, and the killing of bad animals in a city. The lesson is learned in a day more, and all good people can see what this dangerous class is. The city is to be the greatest in the country, and in another decade it is the most magnificent by far of any in the world.

Another class of the people are bad and it is those

who are taking advantage of the people, and a neglect of attention to public affairs. A cabal of plunderers is there and their destruction is come. Another such confederacy of bad people cannot come together in the city and no great detriment to the community will be possible hereafter. The people are so active in filling the opportunities for business they are without care for a scholar or a book at present. Some are barely waiting leisure to contemplate a good work. The most of the people are without care for a thought upon subjects of science or religion.

A great class of bad morality is in the city and it is the consequence of the unsettled condition of society. In another decade it is a moral city. A grave of the good patriot who in spirit form is controlling a president is in a suburb, and it is a good object for the people to contemplate. All are proud of it and their pride will increase as time passes on.

We are without space to describe the conditions of society in other cities, and there are no wonderful conditions in any of them to describe. All are as well off as they need be. New Orleans is soon to become a great mart and it will be as grand as the city of London in a day farther in the future. It will be the most wealthy city of the continent in a century more and possess the finest dwellings. San Francisco will be as great as New York is to-day in a couple of generations. It will be the splendid mart of the western coast when all the present cities of the country are in dust.

Let us now give a description of the most wonderful change of any that is to come to the people while a

civilization is on the continent. The book we are penning is to be given the people in a day when classes are in a condition to accept a good description of what the Almighty is going to do for a human family and of what He is wanting a people to do. No scholar or person of any pretence to learning is to discuss it or deny it. It will not be permitted a people to give it a discussion except to describe its contents. No one of any capacity will want to discuss it as a work calling for an investigation. It will be given acceptance as of course and as quickly as it is out to a considerable extent. When it is given acceptance a change is come to the people in every branch of learning where a question of nature or religion or society or history is considered. All the schools of the country will get a knowledge of the work and a teacher will be compelled to teach it. No parent of any intelligence will permit a child to be without a knowledge of its contents and it will be so well observed by all intelligent people a whole world of civilized men will be in possession of its contents. The book will be printed in every language and spoken of in every tongue.

As soon as the work is being taught in schools the contents will be searched for a description of the origin of people, and when this is found and generally known a destruction of all worthless animals about a human habitation will be performed. When this is accomplished a worthless and degrading worship of a Jewish Bible and Apostolic Creed will be given a thorough destruction. When this is performed a people are to be taught all the facts of creation, and become acquainted

with God. A considerable description of the condition of societies in other countries that are civilized is now proper and also a prophecy of the changes that are to occur with the people.

CHAPTER XXXII.

A change in the affairs of European nations—A preparation is being made—War between France and Germany—Control of the French premier and of the war minister—Bonaparte making preparation for a destruction of the monarchies of the continent—Gambetta preparing a great army—Bennedet provoking the German monarch to war—Consequence of the war—What nations will take part in it—Final result of the conflict—A general republic of all Europe—Armies to be then dismissed in part—Author of this book—The authors of all our articles—Experience of the writer as a preparation—Paul's acts copied in part—Purpose of our coming East—Earthquake given the continent when we crossed from West to East—What it was for—Our book a work of spirit control—Prophecies.



GREAT change is about to take place in the monarchies of Europe and in the condition of the people. A preparation is being made for the change in both France and Germany.

All the other nations except Russia and Turkey will be given a change in their society by the commotion to take place. These nations will possess a different government afterwards. In France a preparation is being made for a war on the German nation, and it is only to destroy the German monarchy. The present premier of the French government is making the preparation, and wholly by the control of the great Bonaparte, who

is determined to place the people of Europe under a republican system of government.

A use is made of the war minister in order to get the French army in a condition competent to combat the German forces with success. The person is only an instrument of the spirit of the late Gambetta, who was so furiously opposed to the success of the Prussian armies in the war that destroyed the dastard who was degrading and destroying the French nation. An employment is given the fiery soul who was so proud of his country and who was so mortified over the loss of a portion of the French territory. In the silent chamber of the war minister this worthy patriot is making the army of France the strongest in Europe, and filling the granaries of the government with provisions and the army barracks with good material for a combat with a splendid army of Gothic soldiers. In another chamber a soul of Napoleon, the conqueror, is giving information to a premier of the condition of all the nations of the continent, and upon the plan for a destruction of their monarchs.

A splendid brain is controlled for giving the French people a glory once more, and a chance for its soldiers to trample a tyrant's territory. The use of the government is wholly to destroy the present condition of the control of the European people, and all other matters are cast aside for the present. A constant agitation of the German government is made by a spirit of a French consul, who was so successful in getting the Prussian government to destroy a mean monarchy of a mean

tyrant. A few years ago, the same Bennedet, who constantly provoked the emperor of the German empire to stamp his foot and make a foolish monarch declare a war for his own overthrow, is provoking a war to-day. This strange performance is to continue until a war is declared, and it is but a few months off. When it is begun a dreadful carnage will follow, and the crowned old bigot, who is half soldier and half priest, and who is giving orders for the strengthening of all fortresses on the French frontier, will perish in the heap of destruction. The consequence of the war will be a destruction of all the thrones of Europe except the Russian and Turkish. A conflict of such extent as this one will be was never on the continent, and one will never be on it again of such extent.

A general sweep of the conflict will be made, and in it a French soldier will be the conspicuous figure. Austria will come to the assistance of the German monarch, and so will England. So will all the old communities of the Netherlands. Switzerland will at first be in the German army, but in a short time will give her old friend her help. Italy will come to the assistance of France, and Spain will continue a looker-on. Sweden will grapple the French army with much power, but in a short time will give her assistance to the destruction of despotism. Russia will be friendly at first, and then an ally of a tyrant. Exactly the same kind of division of the nations as took place when the great warrior was demolishing all the thrones of the continent before will be observed in this second operation of the conqueror for a destruction of tyranny.

When the war is closed a widespread desolation is upon the continent, and a French president will call for a congress of the nations to settle the future control of the whole country. The congress will be held, and when it is closed the whole continent, including England and Ireland, will be a republic of republican states. No more armies will be had on the continent than what are necessary to preserve a peace and prevent a gang of desperadoes and conspirators, who are wanting to wear shoulder straps and follow a monarch to war, from overthrowing the liberties of the people.

We have closed our work upon the condition of the people of Europe when we have made the statement that in England the coming war is the chance for the change of the government. When a conflict on the continent is between a republic and a tyrant, the monarch and aristocracy of England are going to assist the tyrant. A people will oppose it, and a deposition of a monarch and a destruction of an aristocracy will be the consequence. All the better people of the country will be in sympathy with the French people, and the government will be compelled to give it assistance after a throne is destroyed. A better day is then come for the common people of the country, and the Irish have their independence. A splendid people are on the Green Island in a few years, and a Catholic church is gone from all countries in a few years after.

Our readers are now to get a disclosure of the author of this book, and it is to be, perhaps, the most astonishing disclosure in it. We have in our paper given the fact that in our work upon society an assistant was

standing by who was a spirit, and who was the wisest of a nation when he was on the earth; a conqueror of Roman provinces. We also stated that in our work upon history a wise and ancient historian was at our back, and also that our work upon a question of science was assisted by a scientist of great knowledge of the affairs of nature, and that in all the work an army of human souls was employed in obtaining facts of an important character for a bestowal to the work. A name shall be given now. We are to completely uncover our friends of a spirit world, and give the people a chance to behold them. Our control in the work upon the subjects of science was the man who discovered the planet Uranus, and the father of the beautiful person who mapped the Magellanic clouds of a southern sky. His son has ever been the holder of the pen of our hand, and he is to-day giving our pen its direction. Our style is his except that a defect is caused by a will of the instrument in some places where a prejudice is felt for a person or class of persons. No change of description of a fact is in the work on account of our opinion, and no use of any terms is made where a change of the author's meaning could be made by it. The most complete control of the brain of our body has been had from the first, and it has been as faithfully consented to as a child could give an obedience to a parent. The most astonishing preparation of our organization for the work was made, and wholly without our knowing why it was performed.

A practice of spirit control of our hand for three years, and many years of trouble was the preparation.

We were not conscious of any use of our worry or disappointments until long after the paper we edit was given publication. When we were in the practice of law for a period of seven years before starting our paper, there was not a day in which we were not suffering for means to support our family, and given a most harrassing opposition by a court and lawyer.

Our family was given a dreadful sorrow, and it continued in unabated grief to us every hour of the whole seven years, and long afterwards. No friend of consequence was with us, and no possible change for the better could be seen until a purse was placed in our hands for our present work, and a spirit spoke to us in a way to satisfy us that a better and more useful work was for us in the future.

Every preparation for commencing the paper called "Problems of Nature" was given us without our knowing that the paper would be started. It was only a day after a sum of money was obtained before we were given a conception of the possibility of publishing a paper. It came as a flash of light from a sky, and in another day the publication commenced. Our work was as much a surprise to us as to others who knew us, and it was a most prodigious task to do all the work of writing the paper and carrying on the business connected with it. No editor of a paper could have performed more than a third as much work. It was a matter of astonishment to every author who saw the amount we were doing. Those who saw the amount and original character of the work were unwilling to believe it was all from our hand.

The work would have perished but for a spirit assistance and advice, and the assistance was the bringing of a friend of the work to our help with considerable means. When any considerable work upon a new subject was to be performed, a worry of much severity was given us as part of the means of preparation, and always without our knowing its purpose. A new work was always the following of the apparent scare upon our mind. When our office in the city of New York was out of books, our friend supplied them. When a family was out of bread, he gave a loaf to our board. When our work in the city was accomplished, he opened an office in a metropolis of the western plain. He was a great friend of the work, and never faltered for a day in supporting it. The man is now at his desk giving information and praise of the work, and causing all people who see or know him to love and admire his virtues. He is to speak as no one has ever spoken to a people of this country except by a spirit help, and he is to be given his words by a spirit. He is a caliph of great and careful soul, and is deserving all the praise our pen can give him. When his work is closed, the nation will place a blossom on his grave and a word of gratitude upon his monument.

In all our work upon the question of society or biology the author was the spirit of Julius Cæsar, and in the style there is but the good Herschel's words, and he was the composer of the article and is now composing its chapters. A better knowledge of the facts of a condition of society was possessed by Cæsar than by any other, as we were told. His work is the best evidence

of the fact, and no better testimony will ever be wanted. To-day it is altogether too deep and significant for any scholar of the country to comprehend. Not one is able to make use of it, and all are afraid of it. We only appeal to the people who are wanting information, and no attention whatever is paid to a scholar or critic of any class, and their opinion is not wanted or even thought of.

Our history of what was earlier than the Christian era, was given the people by the splendid subject of control of an earlier day, "the father of history," and who was giving the Greeks their first book upon subjects of the past in a methodical manner. All the matters of history of a day earlier than the person's mortal life were given by him, and in a most sweeping and beautiful style. His name was Herodotus. All subsequent history was given by Cæsar. He is still in our construction of the article on Sociology, and he will finish it in about twelve chapters more. It will then be published in book form.

Our present book is in every respect the writing of St. Paul, and the style is as near like his as our language and the subject will permit, when an English scholar is the amanuensis. It is without any adornment or useless word, and it is only a fact that is given in it. The most astonishing copying of the experience of Paul in our own acts has been compelled by his spirit in the preparation for and the writing of this work. A copying of the acts and conditions of the great person when he was on earth was not observed by us until the book was nearly finished, and then it was told us by the man

himself, and for the purpose of our observing the certainty of his writing the book. When the work was projected by our spirit control, we were compelled to go to a plain of the continent for its writing. A crowding us from home was performed by a great complication of difficulties which could not be avoided, unless a departure from our home was made. A crowd of enemies were harrassing us, and a complete deprivation of all means for obtaining a family's subsistence was around us. We were actually compelled to go to a western city to have a peace of mind and a way to live. When in the West a small association of good people were about us, and in secret, and in a public place, we were giving discourses upon the subject of the "Unknown God." When all was performed in this place that could be performed, a discourse was compelled on a farther point of the plain, and a Barnabas of our work was acting with us. Another splendid friend of the West walked with us through the different cities of Kansas and gave some comment upon the work. At one point he separated from us and we continued our work alone.

At the City of Topeka we walked to the hill, of the capital, and, when there, the copy of the old temple at Athens, to which Paul walked to preach the gospel, was seen in the State House. A wonder stared us in the face, to discover that we were in a strange city to describe an unknown God, and where a copy of the old parthenon of Paul's observation was before us, and on the highest point of the place. When we left the place a great deal of anxiety was upon us, so serious that no

thought of anything was in our minds but a desire to go from the place, and it was all a consequence of a spirit operation. There was no cause for the feeling except what is stated. When on our way to the city of Chicago we were caused to stop at a friend's place in Kansas City and by a spirit command. When in the place a society was given a discourse upon a bit of our philosophy, and another assembly were given a description of what a person was. A private house held our person and the hostess was a friend to our work.

On getting back to the principal city of our office we were informed that our Barnabas was done preaching and he was done.

The whole of our work was given a disclosure of its future and we were given commands as to each step to be taken. A still more astonishing part of this copying of the work of Paul, which he performed when on the earth, was a control of our brain to write seven different letters to as many agents of the work in different places, describing its whole character. No thought of the fact of the copying of the writing to seven churches by Paul was in our mind until a six months had passed. A closing of the copying of Paul's career, so far as a copying was intended, is our coming to the east or our home for a closing of our work upon science and the question of Deity.

We were commended to give the association in Chicago a farewell for a season and to go east and finish the chapters of this book.

In every word of our description of God a St. Paul was the author, and in each syllable of the composition

the splendid Herschel was the composer. Our present description is also by Paul, and a part of our work. No more copying of the operations of Paul is to be performed. None can be given except by a death of our body. We are spared a death, and a community is commanded to respect and appreciate the author in mortal body.

We are having both good offerings from the people and a world is to want our book. It is the final discussion of the question of the unknown God and what were his ways. A death of Paul was followed by a destruction of all the cities of the countries where he dwelt, and a stone was not left unturned. A destruction of a whole corner of a continent by a mind of the Almighty, as quickly as a prophet of glorious character was butchered by the people was an operation wholly like the destruction of Pompeii and Herculaneum, when a Jewish capital fell into the hands of a Roman conquerer.

The conquest of a great city was followed by the burial of two others. Each city was a den of disease and lust. Just as quickly, the cities of Asia Minor fell, when Paul was stoned and his skull broken by a Jewish mob. A whole world of civilized people are to discover that when the builder of the Church fell a whole nation of wicked and degrading people fell.

A people has to learn yet that when a greater prophet was butchered upon the cross of the Jews a shaking of the earth was made, and a great and splendid temple of the Jews was crushed to a mass. A

whole quarter of the city was destroyed and a smoke of black atmosphere spread upon the clear sky.

Our good office in the East is now to commence. It is not to destroy cities or create a cloud in the air. The work is to crush a worship of a church and a folly of all the classes of learning. It is commenced as quickly as our book is closed and a frightened people will see who is speaking. In every corner of the world a people shall discover the author of the wholly original and wonderful book. A sight of the author's face shall be given the people and in one year a world of people shall see their faces. Upon all the face of our country an earthquake was felt when our body was passing from the west to the east. The sun was paler than its wont, and a slight smoke was in the air. No person saw a cause for the general disturbance and but few saw the smoke in the air.

A very Almighty was giving a continent a throe when a gospel author was passing across a part of it. A people are to discover that a shaking of whole states as great as all the states of Europe, when a prophet was sent to the east to proselyte a people, was actually performed and it was wholly to give a success to our work. A general puff of the mind of God from the bowels of the earth was a preparation for a change in the minds of the people. A current of Almighty influence is now upon the country and it is calling upon Jew and Gentile to uncover their heads and look at a prophet of greater power than any ever possessed by a spirit teacher of the past. To-day a world is wanting a knowledge of its Creator. To-morrow a people have their temples shaken down by the power they are want-

ing to discover. To-day a child is crying in its mother's arms for a pap for its stomach. To-morrow the babe is eating a fruit of the earth. To-day a man is standing upon a plat of ground and coaxing a gift of his Creator from the soil; to-morrow he stands at the side of a grave and gives his Creator a coaxing for a place for his soul. A woman is basking in silk and giving smiles to a party of men. To-morrow her cheek is coaxing for a force and her heart is giving its power to the man who was worshipping her form. A nation is to-day asking for a power and glory of great extent and on the morrow it is put in mourning by a destruction of a portion of its people by an earthquake. To-day a church is supplicating God to bless its worshippers and to-morrow its temple is in a conflagration and the preacher is thanking God for his mercy. A father is to-day scolding his son, to-morrow the son is giving his aged parent bread and a place to sleep in peace. A mother is scolding her daughter and to-morrow her daughter is bathing her brow and watching at her bedside. To-day cattle are grazing upon a meadow, to-morrow all are in a slaughter house for a food for man. A bird is carolling from a bough of a plant, to-morrow it is frozen upon an icy ground. To-day a dog barks at a beautiful sky, its carcass is thrown to a ditch. A bear is prowling at night at a farmer's house, to-morrow it is bleeding from wounds and gasping for air. A snake is coiling at a foot of a bush, to-morrow its head is crushed and it is writhing in agony. To-day a grave is filled with dirt and a corpse is beneath the ground, to-morrow a child is standing upon the grave and smiling at the birds that chirp in a tree. A ball is being held

where mirth is the song and pride the power of the party ; to-morrow the hall is given a crape and a dancer is in a coffin in its center. To-day a swallow scratches the sandbank and flies away for a straw for its nest, to-morrow the bird is shivering in a barn and a farmer brings it a crumb. To-day a Pope is giving millions of people a command, to-morrow he is in a ditch and a mob is hurling stones at his body. A president is to-day asking that our work be given the people as a law directs, to-morrow the people are giving the president a stone for his grave, and a blossom for his bier. To-day a scholar is scoffing the bigot for his folly, to-morrow he is cursing the disclosure of a truth. To-day a child is born, to-morrow it is a corpse. A day is on one side the world, to-morrow another day is there. A night is on the air, to-morrow another night is there. To-day our work is spread on the country, to-morrow a people are giving it a reading. A God is in the atmosphere and He is spreading a gospel far and wide. A heaven is spread upon a sky and a spirit is dwelling on it. A spirit is at a person's side and a friend is comforted by it. Our heart is in our work. A God is keeping it for us. A patriarch of the day of Abraham is giving us counsel—our people are to see his face. The judge and the priest are smitten. The veil of the temple is torn, and the people are crying in a street. A wise mind is at our back, it is a good spirit of an ancient people.

Our task is done. A God directs it to be passed to a people.

PROVERBS.

A CHILD is given a power to call for a food before it is given a wash by its nurse. A woman of wisdom will be womanly to all people. Her manner will provoke admiration.

A woman of beauty is often without a heart. Her attractions are as dangerous as a serpent's charm. A death is given by her breath. A soul of a good person is always in sight; a beauty of the body should not be heeded.

A black skin is a sign of lust and degradation; a burning blood arouses a beastly appetite. All black creatures are active in a bad work; a crow is never tired of stealing and hiding its theft.

A blackbird is constantly on the wing, and calling for a companion for a mischief. A spider that is black will hunt for its living; a light one will sleep in a web.

The bug that is black will labor all the night and watch from a crack in the daytime. The black snake is a racer, and it speeds as a dart in a meadow.

The black cow and horse are hard to tame; a wayward and bad temper is in each. Both will break from a close. The black bull fights all day long, and bellows in a dark. A black is on all active animals and on men that are filled with passion.

A sky is constantly smiling on a world. It is giving scorn to no one. A person is scorning his fellow creature, and is able to denounce his ways. Will he ever copy a smile of a sky?

The woman of virtue knows no evil of her neighbor. Her soul catches no clue to a shame. A woman is sacred in her sight. Her love is as the dew of night.

It is on every leaf of the human heart; a dew bespangles every leaf that is asking for a drop of water. Its smile in a sunlight is as sweet as the smile of a woman's face. It is a part of the smile of a Creator.

When a fox comes out of his hole a watch is made in all directions for a danger. So does a thief watch for a watchman as he comes from the cellar of a neighbor.

His guilt is making him a coward; his shame is gone from him. A fox has no shame, but is a coward.

A wise person observes a good gift of a God. It makes his heart satisfied. He beholds a plum on a branch, and it is plucked as from the hand of God.

He sees the apple in a comely bush, and it is obtained from his Maker's hand. He sees the blossom on a shrub and is satisfied a God is smiling through it.

He is astonished at the ways of a Creator. He dwelleth in a marvel of mind. He is confounded with the evidence of a wisdom in creation, and a plan in all nature.

It is a fact to him that a plan of a God is in his own body. He sits down and gives praise to the Almighty.

A people are a community of animals given human aspect. A person is given a swinging pair of arms for a good use. The use is in cultivating a world.

A community of animals are given human aspect. A beast is lifted upon two feet, and its forelegs made to swing at the sides of a person. The arms are for a work of profit to the person and to the world.

A cow bellows at the people, but a woman calls the cow. A dog barks at a person, and a person is scolding a dog.

A rooster crows upon a post. A man is making a speech upon a bench; verily, a difference in voice is the greatest difference. A bird sings upon a branch, and it carols upon a shrub. A child is on a bench and in a bush. It is caroling a praise of creation.

A hen cackles when it is given a start, and it croaks when a company is not about it. A woman is cackling when given emotion, and she is humming a song when she has no companion.

A goat chews its cud and lies down upon a knoll. It wakes at dark and seeks a corner. A good woman is in a yard at work until a dark approaches her home; when it is come, her home is entered, and it is given a closing for the night.

On the morning sunbeam a gladness of the day is spread. A farmer is upon his step to behold it. A sluggard seeth it not, and it is a stranger to him.

A corn is upon the farmer's shelf, but on a sluggard's brow there is dirt and want. The day is only a night to him.

A child laughs at a caper of a fly, and it asks if the fly is knowing its capers. A good mother is able to give a reply; a father is puzzled by the question.

A man is allotted a good and long life if his work is

useful. If his days are idle, he withers away and is taken from the world. A curse is on a debauch.

A person of age is a good example of a calculation of the Almighty. Both body and mind are of use in a community.

A silly person is a shame to the people. One is constantly making people attempt to be wise. A person of wisdom is a blessing to a community. The people are always assisted by a good mind.

Gray hairs are venerable on a wise person's head. They are without consideration on a foolish person. Age is not entitled to respect in a person of no information. A scolding of the person for his ignorance is better.

All aged people are weak in their bodies. A younger person is under obligations to assist them. A decrepit person is a constant teaching of the ignorance of mortals upon the laws of their creation. The disagreeable figure is a punishment for abusing the body.

A person of great physical strength is often without power of mind. The power of the blood is greater than that of the brain.

A great brain is a good generator of a power of the body. It is always directing its force to an employment of the hands in good work. A bad person cannot possess a great brain in all respects. The better capacities are small.

When a person is weak from a good work, he can acquire strength rapidly. If the cause is a bad work, it is difficult to become strong. A worry is on the person's mind.

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When a person is well he is happy. A bad person is always unwell in a measure. His mind is a source of disease. It affects his body.

All good people are without fear of death. They feel that they are wanted on earth, and will be permitted to stay on it. A good life is a constant petition to God for a further duration of an earthly existence. The petition is always considered and granted.

The physical body is a constantly decomposing substance. The soul is the principal object. It is the permanent body.

A clairvoyant can see a person's soul. The flesh is observed as a decaying substance around it. A soul is more capacitated when out of the body of flesh.

A person of good character is wanting praise of one whose character is good. He despises a bad person's praise. A woman of wisdom is always in a good work. Her hands are never idle. Her heart is wanting a subject for a bestowal of good offices, and her affection is upon all who are in want.

A good man is seen in his acts, and his path is through a good work. He is filling the wants of his community, and is never overlooking them.

A child of good construction is a source of pleasure to all who see it. It can cause a wise person to ask it questions, and it can answer them all. It is never in bad company if it can avoid it. A bad child is always in bad company, and it will detest a good child. One is never at a school or in good company if it can be where mischief can be performed.

A heart of a lion is in a brave man. It will give a

child succor and a wicked person a scare. It is always craving a companion of courage and good purposes. In a church an empty pew is echoing a preacher's voice. An empty head is holding it. The pew will not want it. The word is without sincerity, and often without truth.

A curse of a scamp is a word of his praise. A good person will so observe it.

A cat climbs a tree to watch for a bird. A bad person will go to a bar-room for a drink of rum. The cat is wanting a blood for its stomach, and the drunkard wants a rum for his. Both are drunk from what they obtain. The cat is given only a blood and flesh for its food. A man is given a plant and water and a piece of meat. He is without an excuse for drunkenness.

A liar is a coward of course. He can fear all the facts he is hiding. They are crowding his mind and demanding a recognition. He is constantly defending himself against them, and he is defeated in the warfare. The facts are always victorious.

On a pleasant face there is a beautiful picture. A person is never tired of seeing it. The face is always a cheer, and it gives a sick person a cure. A smile is a delight, and it will provoke another in a good person. A lover is smiling upon a smile. A parent is smiling upon a child's good face. A Father of a heaven and an earth is smiling on a smiling world. His children should all smile in his face.

A pure love is made in a spirit world. A copy of it is carried to a loved person. A copy of the obtainer's love is brought back. A passion is not in it. A pure

love is impossible without a spirit assistance. A perfect marriage is made in a sky. A couple of lovers are assisted by a spirit friend. All their wishes are made known to each other. A good messenger is carrying them. A separation of the persons is never made. A union of them is always obtained.

A love is corrupted by a passion. It is given a death by it. A good person is without a passion in his or her affections. A pure love is all that is wanted. A woman can see her lover's heart and she will know whether it is pure. A man is without such a wisdom, he is often deceived.

A wedded life is only a dwelling together of a man and a woman. A married life is a union of a couple of affectionate hearts. A society is given a blessing by the example. A quarrelling couple is a curse to a people. A stranger is a holy caller. He is giving himself to the word of a people and he is entitled to a sacred regard.

A thief is a teacher of society. He is showing the people what a degradation is. A drunkard is a constant teaching of a disgrace. One is a good instructor to a community. He is only a walking piece of advice. A good author of the world is giving the poor mortal a compensation in a better world. All other sins are given a neglect by the inebriate. A purer soul than a community can see is in the body of the victim of alcohol.

A libertine is a strong stink in a people's midst. He is never free from a bad odor. A woman is watched by him and she is afraid of his sight. She can get out of his company by going to the church, but he stands at

the corner to watch her coming out. He is never in a good work and he is dead in a few years. His carcass is a waste of growth. He is the teaching of a people as to the degradation of a passion.

An idle person is a standing disclosure of a worthlessness. A waste of material is the person. A world is improved by his death and a world is given a good lesson by his existence. All persons are without power to acquire information except what the senses acquire.

A spirit gives all thoughts that are of consequence to a person. A spirit gives a woman her affection for a man. A spirit gives a man his affection for a woman. All devotion not given by a spirit is a passion only.

Love is a God-ordained conception of another person. It is always pure. Love and affection are all the same. A passion is a desire to gratify an animal propensity. No love mingled with passion can endure.

A spirit carries a message from one affectionate heart to another. A spirit is a wise person. No mistake is made by one.

In a grave only cells of the body are placed, and they soon decompose. A soul is a better part of the body. It is a good object with life and mind. Death is a departure of a soul from a body.

A soul passes out with a current of power of the body. The nerves and blood are drained of their vitality. A sleep of a moment is possessed at death. An awaking is in a spirit world.

The spirit world is a world of souls. It is composed of the souls of a plant and animal kingdom. A human soul is on the top of the pretty world of celestial ob-

jects. The air is full of the beautiful copies of plants and animals.

When death comes the dying person can see a span of a spirit sphere. An excited brain gives the view. A sight of spirit faces and objects at death is a staff for a walk through the valley and the shadow of death.

A good person always sees a spirit home before leaving a mortal home. God meets a soul at the portal of paradise. God is giving a spirit information. A God is a bestower of life and intelligence. The possessions are a part of God. The power called electricity is God. Electricity is but a mind. It is intelligence only.

Substance is a figure of a mind of God. It decays when its purpose is served. All objects of creation are but God's thoughts in a form people and animals can see.

All useful objects endure a long time. The most useful endure longest. Objects of no use decay fast. A sight of them is a disgust.

On the air a spirit is walking. A person is not beholding it. A want of sight is a smoke in the atmosphere.

On a blossom a parrot is crying. A blossom was its origin. All birds that swing on a bush were blossoms. Birds that sit on the ground were from branches of blossoms on the soil. There are few such.

Animals dwell where they were created. They never go from the place. Human races prospect the world. Some more and others less, but a beast dwells where he was given creation.

A fish was given a life in the water. It is not perpetual. All species of fish are to perish from the water. All animals are of temporary existence. They are to perish from the earth.

Man is to dwell in the bosom of his Father. He alone is immortal. Glory is on every good brow. A God paints the picture. Glory is on a sweet face. A God is laughing through it.

Almighty power of a world can man comprehend Thee. A man declares that you are a myth.

When a person is on a boat the head is dizzy and the stomach is sick. A water is crisping the hair of the person. A brine is in it. When a person is on a fresh water a rocking of a boat disorders the body. The person is put out of order.

A current of power comes from the nostrils to the pores of the skin. It is again back to the nose. It is the breath of life.

A current of power comes through a plant from its root to the bark. It is back again to the root. A current of power courses in an ocean. It whirls the water in its basin.

A current of power comes through a globe from its interior to a surface of the soil. It is back again to the interior of the globe. It comes in at the poles.

A current of power bears a moon around a planet. It continues the operation. A current of power courses around a solar system. It continues to carry a planet around the sun.

A current of power is generated in a brain. It courses over a nerve. It continues the operation. All the cur-

rents of power of the universe are God. All are performing an intelligent work.

A girl whirls in a dance and is fond of the act. She is copying the dog that chases its tail. A young man whirls in a dance. He is chasing a pretty girl.

A girl is shy of all people. Her cheeks blush when she is praised. Her eyes flash when she is scolded. Her brain and nerves are very sensitive. A young man is bold and gives his adversary a good stare. He is pale when he is scolded by a girl. He is full of grief when she neglects him. His brain and nerves are strong.

A girl will weep when her feelings are hurt, but when she is scolding she will cut the feelings of others. She can scorn a coward. A girl is pretty only in the eyes of the opposite sex. Her female companions are without power to praise her. Her mother loves to hear the young gentlemen speak her praise.

A young man is fine looking only to the young ladies. His male companions declare that he is bad appearing. His father likes to hear a young lady praise him. A young lady is fond of the admiration of the young men. She wants to know their appreciation of her. She torments their feelings when she has learned that it is good.

The flesh and bone are but the mold in which to cast a soul. The body is given but a short duration. It is of no use except as a mold for the soul and a few acts for other people. The physical organization is a gross body. It is soon decomposed when the soul is out of it. All substances that are not of use to people decay quickly. Those that are most useful endure longest.

The plant is of greater use than its fruit. It will provide a fruit. It endures longest. The construction of a plant is a work of a wise power. The object is a figure of the power that constructs it. There is no actual substance in the universe. All objects are the constructions of the mind of God.

A person can make a ghost. It is but a figure of the mind. It is out of existence when the mind is not on it. An apparition is a figure of an excited will. It will explode when the will is withdrawn. Only the excited person can see it.

The explosion of figures of the will cause a noise. The concussion gives a person a scare. A savage is frightened at the explosion of his figures of thought. He thinks it is a spirit making the noise. A truth not before observed is given people as soon as it can be of use to them. The acceptance is controlled by the power of creation. A person is without power to get it accepted.

A persecution of the wise people is a publication of their teaching. It is a better way to teach a fact than a person can plan.

A foolish proposition never offends a person of intelligence. It cannot disturb such a mind. Anger at a wise word is a competent admission that it is appreciated. The angry person is already convinced of the fact. A fool never comments on a new idea. A person only partly educated is cursing it. A good mind accepts it. The fool is not affected. The person of small wisdom is given a destruction of his opinion. A wise person is getting what he wants.

Almighty power of creation when can mortals comprehend You? How long will a world continue without a subject to understand it? How grand is a question of You! How feeble is a mortal mind?

A star shines in the sky but its splendor is not understood. A sun gladdens a part of a day, its wonder is still a puzzle.

A moon dwells in the heavens, the glory is still a problem. A world is turning on its axis, the whirling is yet a mystery.

An ocean turns in its basin, the current is not comprehended. A plant unfolds upon the world, its growth is still a problem.

A wind courses over a ground, its course is unknown.

A cloud hangs in the sky, it is a question not yet answered. A man stands upon the ground but his walk is a wonder to his mind.

A beast dwells in a forest but man is not knowing why. A fish is in the water, man is without a cause for it.

A bird flies through the air, but its wings cannot be copied. A worm crawls in the earth, but it is not known how it was made.

A fly walks on a ceiling, but man cannot give the reason. A person is dwelling on a planet, he is not knowing what the planet is.

A woman is with a man, but her mind is unacquainted with her origin. A man is with a woman, but he is not knowing his beginning.

A child is crying for a parent's care, it is without knowledge of its commencement. A person is praying

for a blessing, but the prayer is given to an unknown Being.

A child is uttering a language of its parent, but its mind is a mystery to both mother and father. A wife loves her husband, but her love she cannot explain.

A husband loves his wife but his own mind is without his knowing its cause. A mother admires her child, but she does not know who gave it to her.

A father praises his son, but he is not knowing what he is. A child caresses its parent, but it is unconscious of its way of existence.

A beast is startled in its lair and a sound is all he can know; a wolf is crazed by hunger, but is unconscious of the cause.

A fox is sly in its theft, but it is not knowing its cause. A serpent crawls in stealth but it is not knowing the purpose.

A bird sings from a branch, but it is not conscious of the purpose, A fish will lie in a stream, but its power it does not comprehend.

Verily, is a man wiser than the animal? How far, oh God, can a mortal know your ways? Can your child know your work? Is a man a dunce forever? Can a person come where you are dwelling? Shall your children see your face? Shall a people give a praise forever to an unknown Creator? Can a person dwell with you?

On a sky over a world Your works are displayed and on a world under Your feet a part of Your handiwork is trod by human feet. A world is given to a man and his foot is pressing; it can the Lord of the globe be

able to see how his dwelling was made? Can he give his child a knowledge of the construction of a world? Shall a star forever shine upon an ignorant people.

A cow bellows for its calf. Can it know the calf will comprehend the call? As sheep bleats for its lamb, does it know the lamb will come? A panther cries for its kitten, does it see the sprightly offspring? A child hears the mother's call, does the mother understand what the child is knowing?

Verily, is a person wiser than an animal?

On a bough of a plant a twig is growing, does a man know how it comes forth? On a soil a flower is blooming, does a man know what gave it its color?

On a plain a knoll is constructed, does a man know why it is there? On a border of a continent a mountain is raised, does a man know for what purpose?

On a sky a cloud is spread, does a man know why it does not fall? A wind is passing by a dwelling and above it one is passing another way, does a man know what causes either?

A stream is replenished of its water and it fertilizes a soil, does a man know why it is not dried up? A desert is gleaming with heat and sand, does a man know why it is not covered with a forest?

An ocean is caused to wash a shore with its brine, does a man know why it does not stop. A plant changes its fruit, does a man know the change?

A prophet is giving great and good truths, but a beggar is given the alms. A cry of a wolf scares a people but a whoremonger is given a place at the table.

A people despise a serpent but a cunning thief is praised

for a pilfering. A swine are given a swill, but a family of children are allowed to starve. A woman carries a poodle in her arms, and a child begs for bread at her skirt.

A skunk is killed when found, but a man with syphilis is taken to a hospital. Verily ! is man better than a brute ? Almighty and omnipotent power, can your children learn their duties ? Can a sin be omitted ? Can only a good be performed ?

A shame is in the face of the wrongdoer. His blood comes to his cheek to speak his guilt. His whole body is quaking. God is the power in his body. He is disclosing a person's guilt.

He will sting the soul, and it will give a groan and repent. Man is possessing a mind, it is but part of God loaned the person. He is compelled to use it as a good work, if he fails he is given death.

A brain is made up of cells. A coil of a current of power is the cell. It is uncoiled in the skull. It is the will of the person when uncoiled. It is the part of the will of God.

Man has a free will. It is operating a system of nerves. No power is given it except in the nerve. A person must employ the will in a useful work, one is dead if he does not.

God is never angry. He is never provoked. He can see a cause for a bad act. A punishment is given by God. He only teaches a person.

All suffering is a teaching of a mortal. God knows no soul that is unclean. One is not in his sight. A hand-maid is washing it. She is a servant of the Almighty, her name is Conscience.

A spirit is giving a person his conscience. All facts of consequence are spirit gifts.

A woman is bewailing a loss of her child by death, but the spirit of the child is at her side. A father's heart is broken, by a death of a son, but his son is standing at his chair, and puts his arm around his father's neck.

A child weeps because its mother is in a grave, but the mother is folding her spirit arms around the child and soothes it to sleep.

A wife is in mourning for a dead husband, but the loved person is clasping his wife and giving her his love greater than she ever had. A husband weeps because a wife is gone, and she is standing at his chair, and placing her hand on his brow.

A heaven is smiling upon a world of people, but a mortal cannot behold it. A God is in the atmosphere, but his children cannot see him. A spirit is giving counsel to a good person, but the mortal is not knowing his company.

Verily, a world is in darkness. A person goes for a draught of rum, but a child calls its father in vain. A mother gives a child a blow, but she places coins in a pastor's hat.

A child steals an apple from a pantry, but it gives one-half to a companion. A boy is quarreling with another boy, but it goes to its mother in tears, when a girl is hurt.

A dog snaps at a stranger's heels, but it licks the face of its master. A cat devours a bird, but it hunts food for its kittens.

A serpent strikes a fang into a person's hand but it opens its mouth to accept its young. A fox kills a dove and carries its body to a young fox for food.

A swamp is filled with flies, a water with fish, but the air is without poison. Man is dwelling with God, but he is not knowing his Maker.

A swamp is filled with great serpents, but the air is without a poison. A sea is filled with creatures, but a person is dwelling in the atmosphere.

A cat climbs a post, but a dog cannot climb. A bird sails through the air, but a quadruped is walking on the ground.

A great mountain is full of ore, but a soil is without metals. A forest contains beasts of prey, but a plain possesses good creatures.

A shark bites a person in two, but a crocodile swallows a child whole. A lion watches from a rock, but a panther watches from a branch.

A man can control a voice, but a beast can make but one sound. A person can tell his wants, but a dumb animal cannot complain.

A whale can dwell in the water, but it has no womb for its young. A fish is without a womb. A creature is possessing a womb, if it dwells out of the water.

A fly is but a contracted gas, but a flesh is made of cells. Man is constructed of his Creator, but is without a knowledge of the fact.

A snake is without a brain, but it is possessing a cunning. A wasp is cross, it was made from a blossom of a sour berry. A bee is cross, it was made from a goosberry blossom. A scorpion is given a sting, it was a

cabbage root. A centipede is given poisonous claws, it was made from the root of a pine apple. A sting is bleeding with poison. A broken root is bleeding with water and cells of a plant.

A spine is a stock of a creature, it is the center of power. A limb is a branch of a creature, it is given for obtaining food.

A man has swinging arms, they were given for a good work. A plant draws its nourishment from a soil. An animal catches its food with claws, and jaws.

A mouth is an opening to the body, a food passes through it. A plant gets its food through the pores of its root. A root is turned into jaws in the beginning of animals. A person obtains his jaws from an animal.

A male animal was constructed from a fruitless plant. A female animal was made from a fruit bearing plant.

A human race obtained its sexes from animal sex. A person is but an animal improved.

A person can use his arms in a wise work. An animal gets food with its paws.

A person can chat with a tongue. An animal is conversing by a help of God.

A cow wants her ear scratched. A God informs her companion of the fact. A blind snake wants a food. A God gives the fact to a companion.

A wise man is without boasting, a fool is never through with it. A wise woman scorns a praise of her appearance, her mind is what she is proud of.

A wise father chideth his child, he takes hold of the heart of his son. A wise mother advises her daughter; her words are as gold in a purse. A mother is wise

who gives glory to her home, her friends imitate her work.

A scoffing person is wanting wisdom ; he is never knowing a value. A fool babbles without ceasing, his mind is a blank.

A snow is on a soil, it is a copy of a sheet on a bed. A frozen ground is a bad walk, there is no occasion to step on it. A heart frozen with bad feelings is a bad object, there is no attraction in it.

A lie is a deceit. A good can come from a misdirection.

A wise person hides a fact, it is but a deceit. A deceitful person is constantly lying. Every deceit is a lie.

A spirit deceives a mortal, it is always for a good purpose. A spirit cannot do a wrong act, a God is at its back.

A God deceives a person, all errors of the mind are deceits given by God. Nature is constantly deceiving people, a good is obtained by the deceits.

When a play is closed, a fatigue is on the body. A work is a play if agreeable, all toil is a use of strength. A play is to cast off a power of the body, it is giving the body a pleasure.

Bad animals play only while young, good animals play when old. A horse frolics in a pasture, a cow in a yard, a hog plays in a straw.

A sheep is too weak to play, it is only a constructor of wool. A vicious animal is pleased with nothing, it lives to devour other animals.

God dwells in the forest as in a plain. He is giving a savage a word in a wind and waterfall. The savage

knows his maker's voice, he comes from a lake before a storm, he moves his tent from a valley before a flood.

All people are taught by God in part. A mind is taken by God, when a person sleeps. It is passed back, when a work is wanted. A babe is given a direction to its mother's breast, it is knowing the purpose of the nipple.

A person knows a poisonous berry, God gives the information. A person is knowing a venomous creature, God gives the intelligence.

A person knows a coming of danger, a spirit gives the warning. A person knows a good is coming, a spirit brings the word.

A lover knows that his friend is thinking of him, a spirit gives the information. A spirit is a good messenger, it is never mistaken.

A boy is glad of a toy. A man is glad of a property. Verily is there a difference! A property is given a toiler in a good work, it cajoles the worker. He is caused to pursue a good work. All property is but a toy to please a good worker, it induces a constant toil.

When a person is useless he is given death. A use is a good work. When a death is upon a person, a spirit is seen; so is a spirit world.

A staff for the valley and shadow of death is a spirit seen by a dying person. All persons who have been useful are given a staff for a walk through death.

A swell is on the sea, and a wave is coming to the shore. A sigh is in the breast, and a tear is coming to the eye. A laugh is in the face and a body is shaken by it. A plain is smiling with verdure, and a tree is shaken in the wind.

A sweat is on the body, and a force is pressing it out. A sky is covered with clouds, and a thunder is bringing the water down. A darkness is on the earth, and a wind sighs in the sphere. A woe is in the body, and a breath is drawn from the lungs.

A water is chilling the body, and a shudder is shaking it off. A ground is covered with water, and an earthquake shakes it into the soil.

An animal can plan a capture of a prey, does a man know who gave it its cunning? An insect is as wise as a great animal, does man know how it acquired its wisdom?

A worm comes from the earth for air, does a man know how it learns the practice? A fish shudders when the ground is shaken, does a man know why it is scared.

An ox bellows when it is alone, does it know its voice is appreciated? A cricket cries for a companion, does it know it will be given one?

A fly scents a food at a distance, does it know what the food is? A wolf calls for assistance to destroy a greater animal, does it know it will get the crowd?

A horse neighs for a companion, does it know its companion will come to it? A hen clucks for her chicks, does it know that its brood will come?

A snake crawls into a hole at winter, does it know that a cold will destroy it? A bird flies to the South at autumn, does it know that it will perish in the North?

A bat comes from its hole at dark, does it know that flies are in the air? A grasshopper lights on a blade of grass, does it know that the grass is food?

Verily, is man wiser than an animal ? A parson is giving a prayer to God, does he know where God is ? A scholar is boasting of the sun and earth, does he know how either was made ?

A painter is sketching a scene, does he know how a plant is grown ? A maid is braiding her hair, does she know why it is over a marrow ?

A boy is twining a bow, does he know why the wood springs to its proper condition ? A farmer is clipping his fruit tree, does he know what a fruit is ?

A wife is boiling her vegetables, does she know what makes them soft ? A woman is in her dotage, does she know what is shrinking her flesh ?

A man is walking with a cane, does he know what is making him limp ? An animal is watching for a food, does it know that a bird can be eaten ?

A dog is following its master, does it know its master's voice ? A cat is snuffing the air, does it know when a meat is near ?

A worm comes out of the ground when a water is choking the soil, does it know the air is above the water ? A snake creeps by the hedge, does it know it is near its hiding place.

A bat crawls into a wall, does it know that a cat cannot come to it ? A squirrel is building a nest in a tree, does it know the winter is coming ?

A crow hides a bug in the ground, does it know that another bird will not find it ? An owl is covered by boughs, does it know a hunter does not see it ?

A fish is under a stone, does it know it cannot be seen ? A butterfly sits on a flower, does it know it was once a flower ?

A green worm is on a cabbage, does it know it was once a small cabbage? A katydid is crying upon a bough, does it know that it was once a pair of buds?

A fly is hiding in a crack, does it know it was given creation in a crevice? A wolf sleeps under a spruce top, does it know it was once a small spruce?

A panther is crouching upon a fir branch, does it know it was once a small fir? A bird sits on a bough where a blossom was growing, does it know that it was once a flower?

A cat sleeps upon a shed, does it know it is beyond a danger? A moose depredates at dark, does it know the people are asleep?

A deer grazes with a group, does it know it is safer with companions? A sheep comes out of the wood at night, does it know the bear prowls in the dark? A cow hides her calf, does she know it will not come out?

Verily, does a man know more than an animal?

God is speaking to a person by a fire; it is his face. All persons see their creator in a blaze of light.

A current of his will is shaking the air. A man stares at a cloud that threatens a storm. He is appalled at the coming of a fall of rain.

The storm passes and God's face is shining on him. Night approaches and the Creator takes away a person's mind. At daybreak he passes it back.

A winter comes upon a plain, when it is passed the flowers open their buds and a soil is covered with grass. A death comes upon a family; when a tear is shed, a laugh is given.

A loss overtakes the prosperous man, when it is counted a struggle is made to replace it. When a day is gone a night is a blessing.

When a joy is past a sorrow is a good lesson. When a child is born a friend's death is soon forgotten.

When a property is obtained, a loss gives it a value. When a sun has shone a period a cloud across its face is a pleasure.

When a day is hot a wind is a delight. A surf is giving terror to a coast, when it is gone a pearl is on the beach, and a shell glitters in the sun.

A tornado is spreading desolation, when it is passed a person discovers a blessing of good weather. An earthquake heaves the earth and crumbles a building, when it is passed the people are fearing their Maker.

A deluge sweeps out a village, when it is off the valley, a people can see a joy they did not know. When a mob has pillaged a city, a people can see a value of peace.

When a war has passed, a nation beholds its blessings. When a pestilence is over, a community can discover its blessings.

Verily, a woe is a good offering and a blessing is a beautiful gift of God.

A mortal is praised for a folly and is given a high place. A prophet is stoned in the street and his body is eaten by dogs.

A wise man is given a curse by his neighbor, but a drunkard is given a dime. A good man is taunted for a bad motive, but a thief is defended by a court.

A statesman is given a slander, but a demagogue is

flattered by an office. A philanthropist is jeered for his kindness, but a murderer is praised for his cunning.

A work of wisdom is despised by a people, but a filth is sought by a multitude.

A sheep wants a wool removed, it rubs a log to get it off. A man is wanting a glory, he goes to war to get it.

A wife wants her husband's praise, she is going to a kitchen to get it. A boy is anxious to be seen, a girl gets behind her mother.

A young man wants a fame, a young woman a beauty. All people are wanting a property, but a work is a drudgery.

A poor man is boasting of his wisdom, but he has no fruits of his labor. A wealthy man is silent upon his money, he is afraid another will get it.



PSALMS.

ALMIGHTY Giver of a Universe and a People, when is man to come to an understanding of You and your work? You are always a mystery and your work is not comprehended.

Almighty Power! when is man to know your purpose and obey your law? When will a mortal be able to discover the way of your operation?

Almighty Nature! when shall a person know your extent and understand your purpose? When will a mortal comprehend your connection with himself?

Almighty Space! when can man know your extent or the cause of your chasm? Can your void be comprehended? Can your kingdom be filled with objects?

In our prayer for wisdom to whom do we pray and by whom is a prayer answered? Can we pray only to a void?

In our sorrow we search for a comforter. To whom are we looking for a friend and giver of assistance? Are we waiting for a disappointment?

When we are glad we are giving a gratitude to a power of a world and we desire that our praise of our

Author be known by Him. Will we ever see His face?
Can He ever acknowledge our praise?

When death is covering our forms and closing our sight, we ask our Author to give us another life and we acknowledge our sins. Of whom do we ask another existence, and to whom do we disclose our sins?

A child is brought to a mother's breast and its perfect body is a glory for the parent. Who gave the good object and who is to control its growth?

A pear is hanging on a branch and a person stretches a hand for it. Who constructed the pretty fruit and gave it its flavor? Who was asking a person to grasp it?

A blossom is on a stalk and it is beautiful. Who gave it its colors and made it smell sweetly? Is the flower a folly?

A seed is in the soil and where a wind was planting; it is grown and the plant is used by a person. Who was giving a sowing where people were without seed? And who gave the plant a growth?

A person is planting a corn and bean, the plants ripen and a food is in them. Who gave the seed a preparation, and who permitted a person to obtain it and sow it when a fruit was wanted? Who packed the seed for preservation?

A winter comes upon a plain, and the chill is giving people a consciousness of a gift of a harvest. Who planned a period of growth for a fruit and a plant?

A spring opens the soil and the earth coaxes a seed from a farmer's hand. Who opened the ground and who coaxes for a planting?

The sky is smiling on all people by day and a star and moon are shining in the dark. Who planned the broad light of the day? Who gave the heavens a star and moon?

An ocean is carrying a vessel from continent to continent, and it is washing a shore with a disinfectant. Who constructed the fluid? Who splashes the briny water over a shore?

A wind is carrying a water over a country and sprinkling a parched ground. Who gave the air a motion? Who constructed a cloud?

A river is hastening on to the sea. It receives the waters of the showers. Who planned the rain of the continent? Who returns the water to the atmosphere?

A grass is on the meadow and it carpets the ground and bestows beauty to the eye. Who gave the spear to the soil, and what put a color upon it. Who placed a root at its base?

A bird sings in a bush and stretches its throat to express its pleasure at sky and earth. Who constructed the songster and who wrote the notes of its carol?

A bear is hooting for its cubs and wants food for their mouths. Who constructed its paws? Who gave it a voice?

A serpent is climbing a tree and coiling around a branch. Who gave it its power to ascend? Who gave it its great strength?

A worm is in the soil and it is swallowing dust for a food. Who gave it a power to move in the earth? Who gave it a power to digest a sand?

A butterfly flaps a pair of wings and it sits like a

queen on a throne of purple and gold. Who gave it its power to fly? Who painted its beautiful colors?

We ask these questions, great giver of a universe, and our prayer is as yet unanswered. We listen to the zephyr and it brings only a sigh. We hearken to the ocean's roar and it gives us but a wail of the deep.

We watch the stars at night and they twinkle in glee at our ignorance. We look upon the plain so grand, and it gives us a puzzle for an answer; we watch the great mountain's crest, and it gives a question to answer.

We hear the passing water, but it only laughs as it passes. We gaze at the lake and it gives a flash of its wave and leaves us watching at the shore.

A power is within us that gives wisdom and delight. It leaves us an inquirer as to the source of the power. A mind is within the brain for an intelligence; it is but asking questions.

A stone is at our feet, and it gives us but a mocking of our minds. A people are unable to answer our prayer. A spirit is not a God.

We go to a church and pray to the God of a Bible; we get a word that God answers prayers by a strange work.

We go to a grave and ask for the Creator to give a comfort for our mourning; a silence is all that is given. A grave is not concluding a grief.

A pall is over a corpse and the mourner is standing by; a prayer is uttered that a light may enter the darkened soul; a silence is the only answer. It is not broken by a want of the bereaved.

A prayer is offered to the priest for a disclosure of a purpose of the Almighty; a Bible is pointed to as a conclusion of the word of the mighty Being.

The great power of a world is watched and a search is made for the character of the performer; a puzzle is still in the mind of the inquirer.

A cloud that is blazing with the flash of a mighty influence is given a stare, and a question is asked what the power can be that awakes the vault of the sky and gives a shaking to the sphere; the inquiry is answered by a thunder.

The earth is quaking and a city is prostrate. A prayer is given for a cause of the great destruction, and loss of life. An answer is a heap of ruins and the wail of the surviving people.

A mountain is given a burst of fire and smoke, and a people are buried in lava and ashes. A prayer is given for a description of the wonderful operation. It is answered by a smouldering rock and ashy cinders.

A wind and cloud are whirling in the sky and devastating a city and farms. A prayer is uttered for a knowledge of a cause of the dreadful visitor. An answer is a stricken people and pieces of dwellings.

The sky is given a strange object and it worries the people of all the globe.

A question is asked as to the origin of the great glare; an answer is a march of the blaze through the heavens.

A spirit is knocking on the ceiling of a dwelling and a multitude are wondering what the noise can be. A description is a continuation of the raps.

A person is without consciousness, and a strange voice is speaking to a people by the unconscious organs. A wonder is on the mind what the word can be. The answer is a speech of a spirit being.

A word is whispered in a person's ear, and a prophecy is in the word. A prayer is given for a cause of the strange performance. It is answered by a clearer whisper.

A people are given a volume of spirit teachings. A question is asked who could have penned so unusual a composition. An answer is a page of the book.

A spirit form is seen by the bright sight of a worthy person. A wish is possessed for a description of the beautiful phenomenon. The answer is an atmosphere.

All the acts of Your will are unknown to man and a teacher of your works is wanted. A prayer is given for the good discoverer of Your ways. An answer is a page of creation.

A moment of mind is given a person, and a body is without life. A prayer is offered for a knowledge of the soul. The answer is a shroud and the grave.

A child is taken from its parents and a grief is breaking the heart. A prayer is uttered for a cause of the wretchedness of the father and mother; an answer is a sorrow the balance of a life.

Can we ever discover a cause of Your acts? Will a revelation be given to all the people? Shall a people learn what Your ways are?

A prophet was on the world and the people stoned him to death. A prophet came again and the people nailed him to a cross. Yea, all the prophets were destroyed by the people.

Can a prophet be sent again? Will the people stone and spear the Giver of their wants? Will they slay the answerer of their prayers. Will they destroy a description of Your work?

A priest is crying against a describer of Your ways, and a worshiper is scorning the giver of knowledge. Will a curse fall on the teacher? Can a wisdom be given the people?

A college is describing a wicked people, and a pulpit is learning the word. Can a fact be given the scholar? Is a teacher of Your acts heard by the faculty?

A government is giving orders for a destruction of a wrong doer, and it is hanging a person on a scaffold. Is a monarch without crime? Can a people obtain their rights?

A parent is whipping a child, and the command of the parent is broken. Is the parent obeying the law? Does the person deserve a punishment?

A thief is within a prison and a crowd is mocking from a plat. Is there a thief in the crowd? Does an honest man want a thief degraded?

An adulteress is in a street and a mob are giving her jeers and curses? Is a whoremonger in the mob? Does a good person damn a woman in her wretchedness?

A drunkard is stumbling through the highway, and idlers are laughing at his ways. Is there a useful man in the gang? Does one occupy a home of his own?

A madman is in a cell, and a group are staring at his delirium. Is there a perfect mind in the group? Does one know the cause of a delirium?

A simpleton is drooling from his mouth, and a people are watching his weakness. Is there a wise person among the watchers? Does one see his own follies?

A person is speaking to a multitude and the people are cheering his words. Are the listeners wiser by the speaking? Will they choose their way?

A woman is singing at a church and her voice gives the people a delight. Are the people made better by the sweet song? Does a hypocrite confess his deceptions?

A ball is held in a palace and a smile is on every face. Is there a heart without guile? Does the dancer feed the poor?

A play is on the green and a merry multitude is noisy with shouting. Can a player forget his bad habit? Does he give a pauper a coat?

A child is begging for a garment and a housekeeper scolds it from the door! Does the woman pay for her food? Can she work for her bread?

An old man is walking with canes, and a boy is calling names? Does the youth know what the leg is for? Can he see what gives him a step?

A person is too dull to learn, and the people taunt him with his ignorance. Is there a taunter who can calculate a work of a life? Does one know the cause of his pride?

A shiftless man is scolded for an idleness and his poverty pleases his neighbors. Is there a scolder who works when asleep? Can one increase his will?

Is there a good person in a community? Can one be found without a wrong? A word is spoken against every one and a slander is given the best.

Is there a wise person in a city? Is there a teacher of every person? All are under a delusion and the wisest are making a mistake.

Can all persons be wise? Will the people be of one mind concerning a fact? A mote is in every eye, and a sight is different in all persons.

Can there be peace among nations, and good will among men? The capacities of a people are dissimilar, and a want of one is not passed by another.

Will a day of joy come to the world, and a strife be gone forever? A person is never satisfied and a mind is striving for a wisdom and wealth.

Can a cloud be out of the sky, and a sunshine without a darkness? A rain must be on the earth and a sleep is better in the dark.

Will a summer be perpetual, and a flower bloom for a whole year? A cold is a repose for the soil and a winter gives beauty to a spring.

Will a people be given a plenty, and the poor be made wealthy? A property is valued by its absence and a toil is a giver of health.

Can all persons have health, and death be given only the aged person? Life is sweet as compared with death and the loss of a friend is a teaching of the value of health.

Shall all the people be happy and a joy be in every home? Happiness is known only by a sorrow, and a joy becomes wearisome.

Can people continue to be young and play when a body is filled with power? A pride is in a great age, and a mind wants to be cultivated.

Will death be overthrown and a dwelling on earth be

forever? A person is tired of the world, and a soul wants to be out of the body.

Where is happiness to be found, and where shall the heart be content? On what place is the work of life to cease? Is annihilation an end of discontent?

When is man to know he is dwelling with You, and where is your vineyard? Is a person ever out of it? Is there a place without toil?

A prayer is for something wanted, does a person know what he has got? Have your gifts ever been counted?

A soul is controlling the body; does a person see his spirit? Can a person comprehend himself?

A heaven is smiling upon a world; does a person see it? Can we gaze upon Your throne? Where is a paradise?

The mind is lost in sleep; who calls it when a sleep is off the body? Can a person recall his consciousness.

A pain is in a limb and it tortures the possessor; is there a description of the pain? Can a person give it a dismissal?

A joy is in the breast and the glad person is giving it expression; can one describe a joy? Can he give one to himself?

A child is delighted with a toy and it wants its playmates to behold it; does the mother understand what pleases the girl? Will the toy give joy to an older person?

Who is the giver of pleasure and pain? Are all pains and pleasures the same? Why is the child pleased with a toy? Why is an old person pleased with a good fame?

Who grades a pain, and who knows what a sin against the body deserves? Is there a mistake in the measure of pleasure and pain?

A useless person is taken from the world and a people are wondering at the change; who knows the use of a person, and who appoints his duties?

A soil is cultivated by people and a greater growth of fruit is obtained; who gives the seed a sprouting, and copies the parent plant?

A gathering of a harvest is performed; who calculated the size of the grain? Who checked the growth of the stalk?

A woman is filling a board with meats and a family comes to dinner; who prepared a food and who knew what a person could devour?

Cattle are grazing upon a meadow, and a flesh is given their bodies; who constructed a blade of grass, and who knew the want of the creatures?

A goose is swimming in a pond and it flies if a fox is in sight. Who taught the goose to swim? Who taught it to rise into the air when a fox is chasing it?

A bird lights in a bush at night, and a weasel cannot get to it. Who gave the bird its cunning? and who gave a wing a construction?

A swallow builds a nest under a roof and a wind cannot blow it down. Who taught the swallow that a rain would destroy its young? Who gave it a plan for a nest?

A mouse winds its hole in the ground and a greater digger cannot go through it. Who gave the small creature its wisdom? Who told it where to dig its nest.

A worm crawls upon a leaf and eats its substance. Who informed it where a food could be got? Who gave it so many feet?

A fish is darting for a fly on the water and it wheels when the fly is grasped. Who gave it a sight, and who informed it that it could not live in the air?

A bug is groping in a dirt, and it stops to devour a putrid matter. Who gave it the smell of a decaying object? Who gave it great strength to crawl over a dirt?

Are we never to answer our own questions? Shall we always pray to You? Where are the disclosers of your ways and how are we to know who they are?

All nature is giving us puzzles; are we to be forever powerless to comprehend them? Can we ever see the commencement of creation?

Is there a day before us when a curtain is pulled from your face? Will your acts be seen by your children? Shall they see what You are doing?

A grave is opened for a corpse, and a mourner is by it; the dirt is placed on the coffin and grass grows in the dirt; does the grass cover the soul? Is there a body out of the grave?

A child is given a death and the parent is astonished at the destruction of one so young. Does a spirit go from the body? Can it become a large spirit?

An aged person is dead and the shrouded form is without warmth; can a soul be in the corpse? Is there one gone from it?

Our eyes are glassy in death and no tear is coming from them. Can the sight be a tear? Is a luster of the eye a deception?

Where can a solution of your wonders be found?
Where is there an oracle for giving your acts an explanation?

Our palms are filled with honey, but our hearts are without a sweet. A word of power is in our mouths, but not a penny is in our pocket.

A beauty is in a woman's face, but a chamber of evil is in her mind. A splendor is on the form of a strong man, but a dog's character is in his head.

A pretty child is delighting a household, but a promise of a crime is in its heart. A woman is winning the love of a man, but her arms are as the folds of a serpent.

The word of the deceitful is like the poisoned air. It will destroy the devourer of it. A money is a comfort in the day of want; when it is hoarded it corrodes its possessor.

Where, Almighty Power, is a means of changing a people? Can we see the practice of virtue? Shall we accept any one's teaching?

Where is a teacher to be found? Shall we wait for your own word? Will a spirit open your doors?

A calf is bleating for a suckling of its mother. It is without food if not given a suckle. Are your children to call for your nursing forever? Will they ever be able to create a food?

A snake receives its young in its mouth and it spews them out when a danger is gone. Will man cease to fly to you when a death is alarming him? Will he ever come from a grave?

Who built a mountain and gave a store of metals?

A woman is calling her child from a danger, and the child is not willing to come. Will You ever call your child? Can one know who is calling?.

A man is calling a flock and the sheep come at the call. Can Your flock hear your call? Will a people flock to be with You?

A hen is clucking for her brood, and the chickens come for a food; will Your children be fed at your hand? Will they need a calling for a food?

A wind is sweeping a plain and a tree is bent by its force. Will Your will bend a person? Does a man lean in a gale?

A torrent is sweeping through the valley, and a dwelling is carried on the flood. Does a water bear a stone? Is a ground bearing the water?

A star is shining in the sky, and a darkness is giving it brightness. Does a cloud hide a star? Is the water black?

A sun is giving a world both light and heat in winter and summer. Is it darker on a winter day? Does a cold extinguish the light?

A cavern is dark and cold and a fire goes out in the hole. Is a fire a light? Can a heat be without fire?

A dead body is without motion, and its flesh is cold. Is there no heat where a substance is still? Is a heat motion? Does a body give a light?

A feather is floating in the air, and a stone is on the ground. Is a feather a substance? Does a stone float in the air?

A word is heard at a distance and a thunder is jarring the ground. Does a voice give the ear a blow? Is there a music in the thunder?

A person is deaf in a well and a shout is not heard by him. Does a voice go into the ground? Is there a use for speech by a worm?

A chord is the notes of the piano and an ear hears the separate sounds. Are noises harmonious? Can a person distinguish one sound from another?

A smell is observed in a flower, and the garden is giving a perfume. Does a branch give an odor? Is there fragrance in a stalk?

Verily, where is there a teacher for our questions. Can a man discover a cause for a people? Are we to know a cause?

A goose has feathers and a sheep has wool. A cow is covered with hairs and a hog with a rind. Has a grass a clothing for all? Who calculated the clothing of the animal?

Does a person exist to behold enigmas? Is the universe but to puzzle a mortal? When is man to see the end of the puzzle?

An oak has a leaf and a pine is given a bough of spindles. Are there leaves in the soil? Does a spindle grow on an oak?

A cherry has fruit in its branch, and a potato is given fruit on a root. Are there cherries in the earth? Can a potato grow on a branch?

A melon is on a vine in the garden, but on a vine in a swamp only a leaf is growing. Who constructed the melon? Are there lovers of sweets in a swamp?

The ass dwells among mountains, and a horse is on a plain. Can a horse climb a rock? Does the ass sleep by a wall?

A bad beast is in the forest and a cow is grazing on a plat. Does a bear want a grass? Can an ox graze in a wood?

A fish is in the stream and a hare is on the land. Can a fish walk? Can a hare swim?

A bee is humming by a blossom and it pulls a honey from a stamen. Does a spider want honey? Can a bug build a comb?

A wasp is angry in a beautiful garden, and it stings the flesh it touches. Is a butterfly cross? Does the firefly sting?

A lion is drunk with blood, and its jaws are crushers of flesh. Can a horse drink blood? Is a goat eating flesh?

Where can a prayer be answered? Is there a book that contains a description of Your ways? Where is the wisdom of a mortal?

A woman is nursing a babe, and the father is gathering a grain. Who put a breast upon a woman? Can a father nurse his child?

A beard is on the face of a man and a blush is on the cheek of a woman? Is there hair in a jaw? Does a woman make her face red?

A person is given a blue eye, and a good heart is in his bosom. Does a brute have a blue iris? Is there affection in the animal?

A dog is barking at the passing person and a cat is sleeping on the step. Does the dog know his master's property? Is the cat watching for a thief?

A wife is sweeping her dwelling and preparing for her husband's coming. The husband is conversing

with a man and boasting of his wisdom. Does a wife want a praise? Is a husband deserving one?

Can a person ever discover why a world is possessing a wrong? Can all evil be destroyed? Who is to determine what is right? Is man without mistakes?

Where is the book of wisdom and who was giving its contents? Was our first question answered by the author? Is there an answer to our last?

A mountain is on fire and a whole country is shaken by an earthquake. Is there a good people under the mountain? Is the earth swallowing a virtuous people?

A war is given a nation and its people are placed under a conqueror. Was there wisdom and good society in the conquered country? Is a good and moral people given destruction?

A pestilence is in a city and teams are taking the dead to a burial place? Does a death improve the community?

A conflagration destroys half a city and a people are covered with tents and eat on the ground. Was there a bad building of the city? Does the people mourn the destruction?

A tornado has prostrated a forest and a farmer is cutting the wood. Is there a land to be cleared? Does a tree fall by an axe?

A drought is parching a crop and the cattle are browsing in the bushes. Is the husbandman prudent with his grass? Can he discover a difference in a season's growth?

Who can teach so wisely as nature? Can so great a lesson be got from a person? Is a word of a person accepted.

A wise word is in a tornado and its precept is never forgotten. The command of a scourge is given obedience and a plague is a wise dictator.

Where is there such a volume of facts as a plain is possessing? Does the lesson confound the wise?

Can a mortal be content if he is knowing the ways of his Creator? Is life a gloom if there is nothing to be learned?

Is a people so good as to appreciate the work of Your hands? Is a wicked person to be as wise as You? Can a good man be given your secrets?

A day is passing by and a watch is kept in a pocket. Does a man measure his virtues? Does he keep a watch of his wrongs?

A night is on the world and a people are sleeping? Is there one who is not trusting his God? Is there a protector for a life?

Can man wind a clock without a key? Can he change the hour of the day? Who whirls the earth in a day and gives a season a change?

Who causes the grass to come upon the soil and a fresh carpet of the spear, each season? Who causes the shrub and tree to grow from year to year?

Who plants a seed of the oak, and who gives the willow a growth from a twig? Can man make a seed?

Who was planning the colors of flowers, and who placed them beneath the eyes of a person? Can man stay the growth of a plant?

Who built the forest and who changed the order of a tree? Can he make a maple in the place of a fir?

Who caused a plain to be without a forest and who

prepared the soil for a small plant? Can man clear a land of all substances in a season?

Who constructed a water of the lake, and who gave a fish to the water? Can man make a rain drop? Is a fish made by a person's hands?

Who sheltered the swallow in the sand and gave a hawk a nest in a tree? Does a hawk devour a swallow? Can a swallow destroy a hawk?

Who gave the ice of the stream and hung crystals from a roof? Does a man know the value of frozen water? Can he protect a shingle from a frost?

Who wound the clock of a universe and gave the key to oblivion? Is man winding his watch each day? Can a time be set without a sun?

Who was giving a world an ocean, and watering a plain with its fog? Is there a water on the mountain? Can man wet the plain?

Who was giving a stream its banks and placing a tree by the water? Can man make a root?

Who built a mountain and gave a store of metals? Can man dyke a continent? Is gold prepared by a mortal?

Who spanned the world with a firmament and studied the sky with stars? Can man create a space? Is a star the work of a person?

Who sheened the globe with a light and built a blaze in the east each morn? Is a day a blessing to people? Can a man produce a light?

Who gave the welcome night and swept it away in the morning? Can a person describe a darkness? Does a man bring a day to a close?

Who prepared the food of a savage and placed it within reach of his hands? Can man create a berry? Is there a creature of his construction?

Who clothed all the animals and gave a hair for a cold country? Does a man clothe himself? Can an animal spin and weave?

Who gave a plain a creature and who filled the air with birds? Is there a plumage upon a cat? Can a bird devour a grass?

Who gave the world its form, and placed a sea in a continent? Is there a world to be built? Can a room be made for a sea?

Who gave a people a dwelling and planted a fruit at their feet? Can a person choose his birthplace? Can a food be made with the hands?

Who wrote a sign upon the sky and gave a cloud its water? Is there a world without a firmament. Is a cloud a person's breath?

The heavens are smiling upon the wicked, and a fruit is plucked by a thief? Can a God be impartial? Is man the judge of a sinner?

Who filled the meadow with blossoms and planted a bush by the rock? Can man construct a flower? Is a bare rock a beauty?

Who gilds a peak of the mountain and causes its shadow to sweep over the plain? Can man make a sun of tallow? Is there a shadow of the mountain at noon?

Who constructed the gauze of the sky and pulled it away at summer? Can man ascend the atmosphere? Is there a gauze of light in the ground?

Who cradled the ocean and rocked it to sleep when a

storm was past? Can man move the water? Is there a place for an ocean?

Who furrowed the plain for a river and brought all the waters to a drain? Can man direct a flood? Is there a plough for a river's coursing?

Who filled the swamp with soil and gave a tree a decay? Is a plant decayed with an axe? Can a marsh be filled with a dirt?

The earth is in the sky and it is reposing in the palm of the Creator. Can a mortal see the palm? Is there power in the will of God?

A water is salting the beach and a good air is given the people. Can a brine give a sweet to a fruit? Does the water wash a garden?

A wind is fanning a multitude and a sweat is dried from a brow. Can a person stir the air? Is there a towel in the sky?

A wave is coming to the shore and a sand is stirred by the water. Does a water move itself? Can a beach give its sand a scratch?

A harvest is prepared for the people, and a sickle is put to the grain. Does a season come by a harvest? Can men hasten the growth of a grain?

Who shall we offer our prayers to in a day to come? Can a prayer be given a person? Is there a use for a prayer?

Can a house be given a good family? Can the dwellers have your company? A cat and a dog are on the step and a child is on a lap?

Is there a good child in a womb? Can a parent make it a thief? Are animals all bad?

A murder is performed in a house and a man is flying from his crime? Does a beast stay at a slaughter? Does a cat kill its young?

A war is given a country and an army is marching for a foe? Do wolves hunt in packs? Is there a bear in the forest?

A word is given a wise person and a fool is in the sound. Can a simpleton steal the wisdom? Does the wise man lose his knowledge?

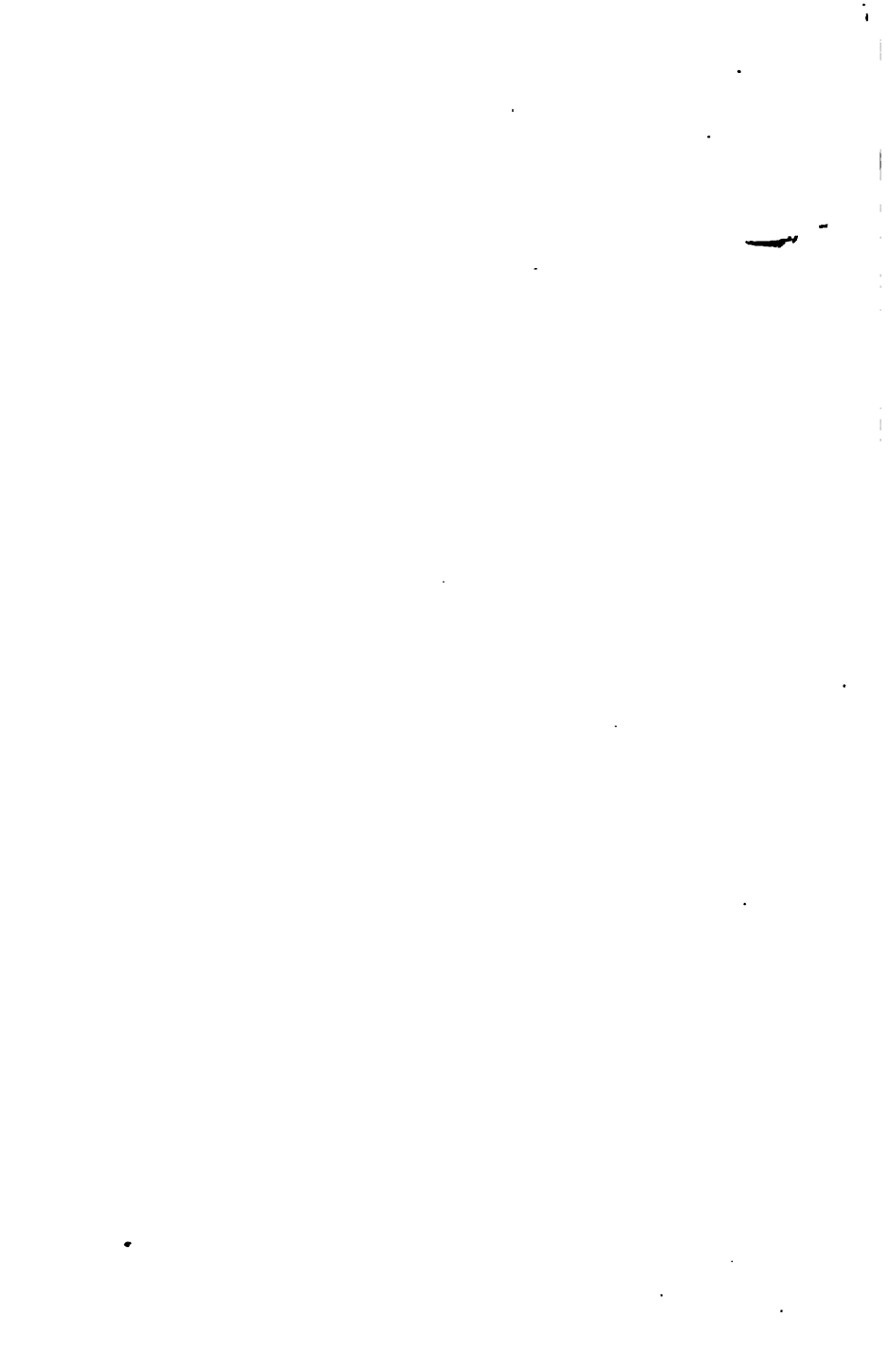
A woman is crying for a friend and her heart is choking her throat. Can her mind be comforted? Is there a place for a joy?

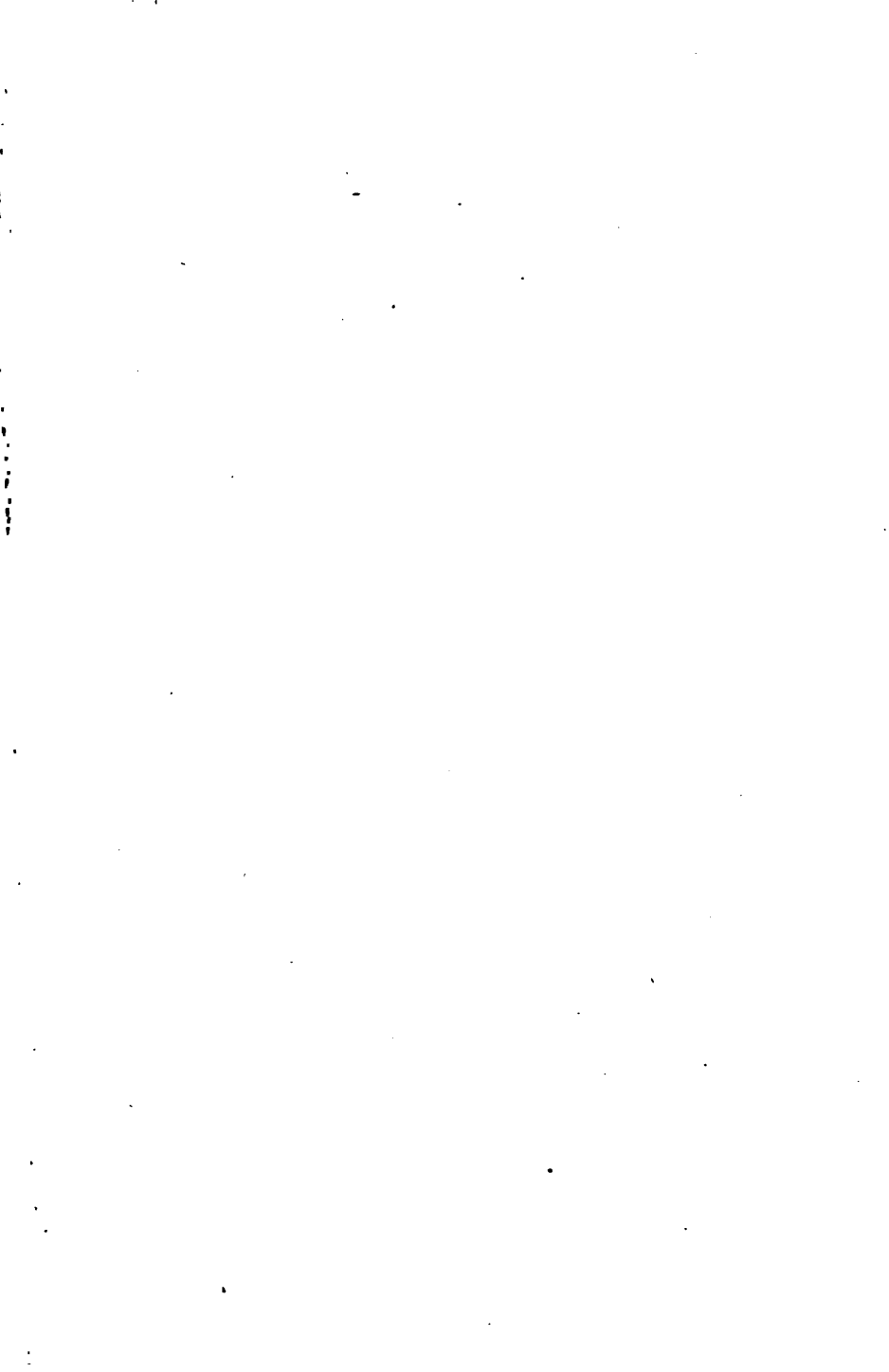
A boy is weeping for a chance to play, and a mother is bidding him work? Can a work be a play? Is a boy fatigued at a game?

Our Father, which art in heaven, hallowed be Thy name, Thy kingdom come, Thy will be done on earth as it is in heaven. Give us this day our daily bread, and forgive us our trespasses as we forgive those who trespass against us. Lead us not into temptation, but deliver us from evil, for thine is the kingdom and the power and the glory forever and ever. Amen.

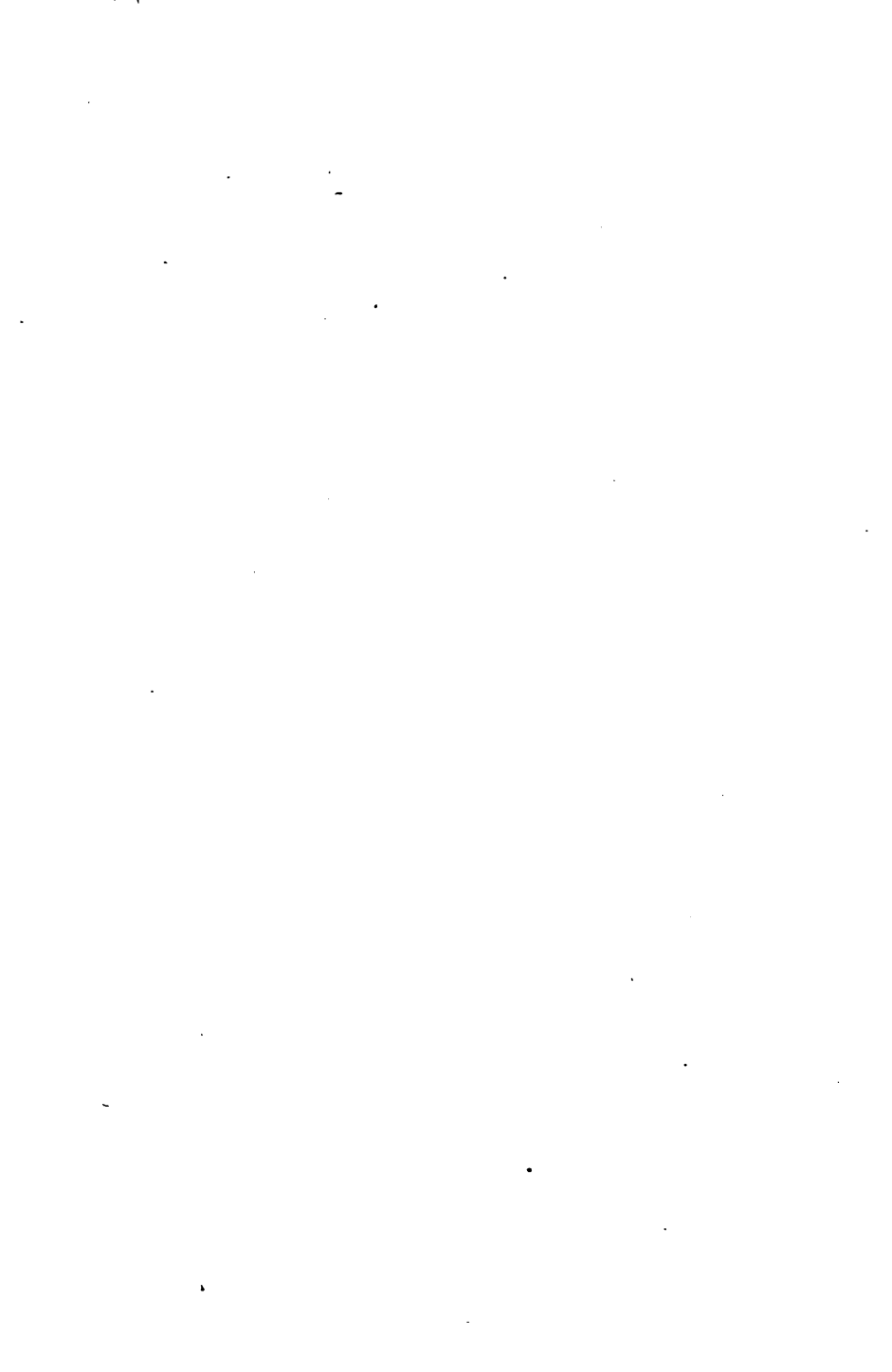
Our Good Author of our Being, have our wants been supplied? Have our thoughts been given you? Can a child hide from You? Is there a person out of Your sight? Give us an understanding of Your blessings. Make us know the right. Give us charity for our neighbor, and fill his wants with ours. Place no temptation before us and give us knowledge of the evil, for You are the one cause of all there is, and man createth nothing.















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